# FOURTEEN EXPERIMENTS IN RURAL EDUCATION

THE

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ASSOCIATION PRESS

5 Russell Street, CALCUTTA

SHAPING THEIR FUTURE WITH SAW AND PLANE

# FOURTEEN EXPERIMENTS
IN
# RURAL EDUCATION

*Some Indian Schools where new methods are being tested*

DESCRIBED BY VARIOUS WRITERS

AND

REFERENCE

EDITED BY

A. B. VAN DOREN

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OF INDIA, BURMA AND CEYLON

WITH INTRODUCTION BY

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EDUCATION IN INDIA

*SECOND EDITION*

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# FOREWORD

This book is presented by the National Christian Council as a sequel to the two books, *Village Education in India* and *Schools With a Message*, which were published, the former by the Commission on Village Education and the latter by Dr. D. J. Fleming, in 1920 and 1921, respectively. The present volume may be regarded as first-fruits of the harvest whose seed was sown during the visit of the Commission. Those who compare the first book with the last will realise that appreciable progress has been made in the seven years that have elapsed, and will look forward with hope and expectation to the development which the next seven years may show.

Emphasis should be laid upon the *experimental* nature of the present volume. Of the schools that are described only a very few have behind them a record of actual achievement. It has been the purpose of the Editor to avoid, as far as possible, the ground covered in *Schools With a Message*; only two institutions described in the former book have been included in this, and these two were chosen because of their development along certain specialised lines.

The motive for publishing this book has been the idea of furnishing a clearing house where a number of experiments can be brought together and viewed in the very process of the making. Many of us believe that a process is of greater interest than a finished product—that a voyage of discovery is worth more to mankind than a safe harbour. Those who are themselves experimenting may, through these records, learn from both the successes and mistakes

of fellow-experimenters. Those who are still 'sitting among the sheepfolds' may perhaps be stimulated to dissatisfaction with the present, and may be induced to join the company of seekers and adventurers. If so, it will be good for the future of India's villages.

The 'Fourteen Experiments' here described make no claim to being the only, or even the best, examples of the new type of education. They are chosen as typical samples of what is being attempted in many out-of-the-way corners of India.

Perhaps it may not be amiss once again to call attention to the truth, so clearly stated by Dr. Fleming on pp. 9 and 10 of *Village Education*—the fact that the somewhat technical forms of education dealt with in the following pages are not a thing apart from the Christian message; that they are, on the other hand, the very expression of the Spirit of Him who came 'that they might have life more abundantly.'

The Editor wishes to express thanks to all those whose contributions have made possible the publication of this book.

*1928.* A.B.V.D.

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## SECOND EDITION

For the Second Edition the account of the Community Middle School at Chapra has been rewritten, with a section added describing the Training School.

*June, 1929.*

14 OCT 1937

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# INTRODUCTION

## I

In the matter of educational thinking the big advance made in India in this decade is in the attitude. Less than ten years ago, there was nowhere in India any thought that there could be more than one system of education—the one with which Britain had familiarised Indians for a century. Today, in educational circles, the idea is coming more and more to prevail that there *may* be more than one system of education even in the same country, and that every such system could still be education on the strictest criteria available.

This change of attitude is due to several causes, not the least effective of which is the shrinkage of the world, specially in the plane of culture. To the bulk of English-educated Indians even to this day, there is really one country outside India, and that is Britain. But to a continually growing number of people other countries have also a claim on the attention. The magnificent way in which the American negro has educated himself upward from less than nothing to a place in the sun, and the spontaneous blossoming of 'folk-schools' here, there and everywhere in Denmark, whereby an agricultural population little endowed with natural advantages is fighting a winning battle in the relentless competition of the Western world—these have been especially challenging to India. Even before that, the way in which Japan and, later, China have been attempting to make up for arrears of centuries has been of particularly suggestive value to the similarly situated Oriental people in this land; so also, to the few who had access to such information, the experiment which America was making in the Philippines. In more recent times, thanks to American munificence, the elaborate study bestowed on African peoples with a view to meeting their

educational needs has not been lost upon Indian educationists.

Moreover, the courageous lead which Dr. Monroe and his colleagues in Columbia are constantly giving to educational theory has been a stimulus which refuses to be ignored. And 'Teachers' College, Columbia,' could not be, except for the many kinds of original experiments which are being constantly made, in America first and the world over, conservative Britain not excepted. The fact of Columbia is in itself a final seal and credential of the value of experimentation in the great enterprise of education.

Nearer home, in India itself, the seeds sown by the Alec Fraser Commission of 1920 have been slowly germinating. Already when that Commission was studying the problem, there were in India certain schools which did have a new message; and they were duly chronicled[1] by the data expert of the Commission, Prof. D. J. Fleming. These were very few and very far between in wide India. The Commission, taking courage in both hands, attempted in its report to state that rural India needed a kind of education different from what prevailed, that it should be based possibly on such and such principles, and that it would involve certain specified changes in the educational policy and programme of the country. The report was received with appropriate caution by the educational mandarins of the country. But there was one among them who was courageous enough to imagine that the idea might be given a fair trial before it was entirely rejected. With characteristic enthusiasm he went to work, first to equip himself for the experiment by personally studying the secrets of the success in the uplift of the negro. There he made certain discoveries for which he sought the scientific bases in Columbia, so that the secrets which worked miracles in the negro might possibly be adapted to the same ends in the totally different material which inhabited the Punjab. The new chapter in the school at Moga was the result, and William McKee was soon in requisition in many parts of India, where men and women were wistfully

[1] *Schools With a Message in India*, by Prof. D. J. Fleming. Oxford University Press. Rs. 4-8.

looking for some kind of help out of a traditional type of education which they felt was little more than a blind alley into which the village youth were beguiled. By the time the experiment of Mr. McKee at Moga was getting its reliant strides, the war-conditions having receded well into the past, the National Christian Council was thoroughly organised, with a full-time staff devoted to the dissemination of just such experimental results which carried reasonable promise of urgently needed reform. The missions in India cannot be too thankful to the faith and perseverance of the staff of the N.C.C. in keeping 'Moga' constantly before public attention; in encouraging every departure derived from the first inspiration of 'Moga'; in securing for all such experiments some measure of continuity—which itself implies a degree of moral sustenance little known to those who prefer to bask perpetually in the sunshine of safety. And so 'Moga' is becoming a 'movement.'

'Moga' stands for certain definite things. It is primarily 'teachers' training.' It is essentially 'project method.' It is necessarily 'practical,' and even, if you like, 'vocational.' All these it is. But the promise of the Moga movement to India is in that it stands for an *attitude*, the *faith* that there is a type of education for the rural population of my own section of India which can unfailingly lead to something that is really useful, beautiful and true in the very condition of my own rural area. The experiments recounted in this book are all in consequence of such a faith.

## II

And so, through various reasons, we have arrived even in India at a 'creative' attitude. It is seven years since the Fraser Commission Report was published. Taking the country as a whole, the result is not to be despised. In the next septennium the results could begin to be commensurate, provided certain things are not forgotten.

The Indian community is still profoundly convinced that nothing can be to their good other than what leads to the university. The unemployment situation has, however, already reached a tragic magnitude and is bound hereafter

to undermine this mistaken valuation in the public mind. The time is just appropriate to offer an alternative, which can be recognised without very much difficulty as 'at least a possible alternative,' to offer it with courage and without compromise, and to persevere in it throughout the first thankless years of suspicion. Long-established public opinion does not change overnight. It is doubtful if it does change very much in a whole generation. It is, therefore, the responsibility of those who are vested with funds and personnel and authority, like the Mission Councils in the country, to persevere in thoroughness with schemes which, in their judgment, are what is really helpful for the community in this generation. Democracy is certainly great. Good government is not the same as self-government. But education, up to a point at all events, like engineering or banking, is the responsibility of the expert. If the bridge is to stand the mail-train when floods are thundering through below, it cannot be built in accordance with the majority decisions of a church council elected on a democratic franchise!

Nor is it enough merely to provide *an* alternative. So long as there is the possibility of getting an education which looks toward the university, so long will the false lure be too compelling. The number of young lives already stranded and wasted is far too large to contemplate with peace of mind. The process has got to stop without delay. We have no right to place before ingenuous people, along with what we know to be substance, also what we are perfectly aware is fair in exterior but a hollow vacuum in the interior. It is not enough to say, 'But *they* must decide.' It is well known they cannot. They were never consulted when the university system was devised. The real reason is not that we are considerate, but that we are afraid.

I am no enemy of university education. Nor do I advocate that only those who can afford should find their way to university education. The country would be ruined if it were not made possible for merit to overcome the handicap of poverty when it seeks earnestly for the highest cultural education available in the country. On the other hand, there can be no ruinous thing to equal the untold

wastage of precious human material when there is available to 320 million people no real alternative to an education which is designed only to lead to the university.

Have we convictions on the matter? If we have any, that constitutes a responsibility of the first degree which can be met by nothing short of a drastic decision in regard to our service to rural India: (*a*) to offer no longer anything but a renovated type of education to the Indian village, and (*b*) to train all new teachers for nothing other than that type of education. To offer the renovated type only as an alternative is, in the present stage, to ask deliberately for failure. To transform the present plant and personnel and fit them for what we have in mind is in itself a gigantic task. All the energy and finance available for elementary education will need to be husbanded in a single-minded enterprise with such an objective. The process is bound to be, even in the best conditions, extremely slow; but there will be nothing to be deemed progress unless the objective is very definitely, and even relentlessly, pursued. Creative evolution is never possible except with a certain large measure of the response of the material in the core of which the impulse for it is implanted; it is the willing response of public opinion that we are to purchase, while the odds of conservatism and the lure of the tawdry are set against us in much strength and vigour.

III

Another point which needs to be realised is that this new rural education, however promising it may seem, will fail miserably of its purpose, even like the one which it displaces, unless it includes very definite attention to the adult. The Alec Fraser Commission wanted the 'Moga' which it hypothesised to be a Community Middle school. The 'Moga' which has so far arrived, in none of its diverse manifestations, has as yet built itself on this basis as its indispensable scope. I rely on my personal experiences, as a rural worker for over a dozen years, when I forecast that success will remain only with those experiments which develop this as an essential feature. Other countries

may rely on the young for the education of the nation; not so India. The population is so immense, the rate of its progress is on such a scale, the number of things to be learnt is so infinite, the necessity of learning them is so tremendously urgent, the cost of education even in the simplest and humblest style is of such enormous proportions, that the education of India can never be brought within manageable grasp unless we have a scheme of education which is indispensably inclusive of attention to the adult.

Here again we are now nearing light. Demonstration trains are now running in two provinces. Madras is starting demonstration lorries. The 'Department of Education' has nothing to do with any of these. Curiously enough, such an idea has not yet arisen. In the countries where these methods have had time to develop, they are considered a legitimate, and even an indispensable, line of the regular educational programme of the country. We will be there before long.

In many of the 750,000 villages of India the humble teacher is the one literate person. With proper guidance, his life could be lifted from being the humdrum monotony of a daily grind over a never-varying routine, and made the happy channel for conveying many forms of light and life to all and sundry in the whole village. Not that a rural teacher can possibly dream of being an encyclopædia of knowledge, even 'rural' knowledge; but every teacher can be the point of contact between the hungry village and the rich stores of knowledge and practical assistance wherever that may be. As it is, it is not unknown that the rural teacher uses his advantages to questionable purposes, such as 'petition writing' and law-touting. It is also, fortunately, well known that where a rural co-operative society has a good teacher as its secretary, it succeeds very steadily. In Christian Missions the teacher-catechist system is a well-recognised one. The time is ripe to demolish entirely the idea that the school in the village is only for the young; to make the teacher, while yet in his Normal classes, realise that it is not a 'school' to which he is going, but to a centre of light and leading; to train him

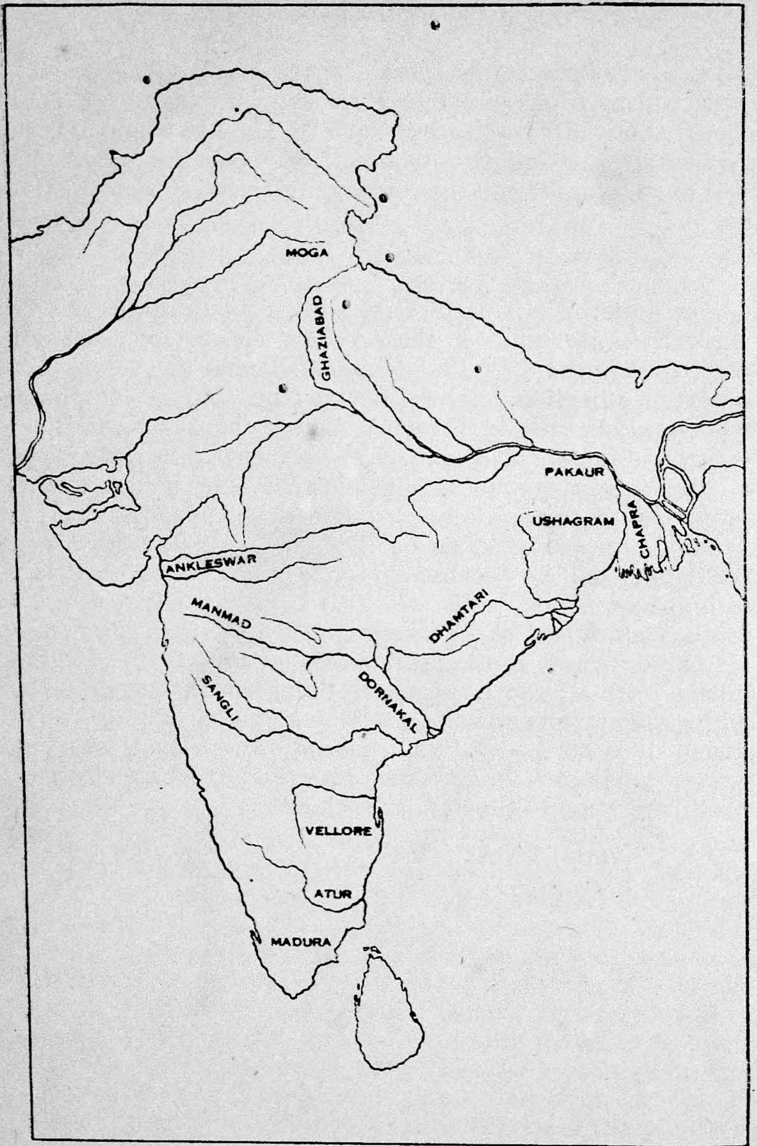
definitely to become the servant of the whole village in that way, and to bring him therefore into intimate touch with the 'public utility services,' such as Health, Co-operation, Agriculture and Industry, whose district and taluq officers he will have to assist and invoke when his own responsibilities begin.

## IV

And so let us not despise the day of small things whose chronicle is presented in these pages. Let us look beneath and discern the current which has begun to set in no uncertain direction. Let us honour the courage of those who would hazard on adventure before the day when their enterprise is yet the vogue. Let us throw into their scale all the weight of our moral influence—charitable in the judgment of their failures, constructive in our criticism, generous in our assistance. The day is not long when the danger will be because this movement becomes all too fashionable. Today it is well that those who are pledged to the 'education' of India are called upon to place themselves very really in the position of the child of the Indian village, with all that it means, to think hard, to experiment with patient perseverance, to be humble and pray very much. It is not bad for Christian education—and, for that matter, for the whole Christian enterprise in India—to find itself from time to time under such necessity.

*The Thottam, Salem.* K. T. PAUL.

*22nd January, 1928.*




THE LOCATION OF THE FOURTEEN EXPERIMENTS IS ROUGHLY INDICATED IN THE SKETCH MAP

14 OCT 1937
MADRAS

# PART I

## BOYS' SCHOOLS BASED ON THE PROJECT METHOD

1. The Training School for Village Teachers, Moga, Punjab.

2. Ushagram, 'The Village of the New Day,' Asansol.

3. Experiments in Rural Educational Work at Dhamtari, C.P.

4. St. Barnabas' School, Manmad.

5. Aims and Activities of the Vocational Training School, Ankleswar.

6. Ingraham Institute, Ghaziabad.

7. Community Middle School, Chapra.

8. Some Efforts at Vocational Training, Sangli.

14 OCT 1937
MADRAS

# NOTE ON PART I

THE eight schools described in Part I have certain common features. All are middle schools for boys; all, to a greater or lesser degree, make use of the 'Project Method'; all without exception stress work with the hands as of equal importance with a so-called 'literary' education. Because of these similarities a certain amount of sameness and repetition will be found in the various accounts. It may be asked, 'Why tell the same story so many times over?'

A careful reading will give its own answer to the question. There are differences as well as likenesses—differences which justify repetition of the same theme in various settings.

## 1. THE TYPE OF SCHOOL

Manmad and Asansol are Community Middle Schools with no other institutions attached. Moga, Ankleswar, Dhamtari and Chapra have Training Sections closely connected with the schools. Ghaziabad has included in the same institution, and on the same plan, its Theological School. The schools so far mentioned are 'literary' schools which have developed the vocational side; Sangli is a vocational school which has developed a 'literary' side. It is interesting to see how nearly the resulting types converge.

## 2. GEOGRAPHICAL DISTRIBUTION

The schools selected represent most of the greater areas of India. They are divided as follows:

| | |
|---|---|
| The Punjab .. .. .. | Moga |
| United Provinces .. .. | Ghaziabad |
| Central Provinces .. .. | Dhamtari |
| Bengal .. .. .. | Chapra, Asansol |
| Gujerat .. .. .. | Ankleswar |
| Maharashtra .. .. | Manmad, Sangli |

This geographical distribution shows that the new type of education is adapting itself to various parts of the Indian Empire, and is becoming acclimated therein.

### 3. Individual Differences

This pedagogical term may be allowed to indicate the individuality of institutions as well as of persons — an individuality which will come out through the study of the descriptions that follow.

Thus Moga, as the pioneer of the Project Method, emphasises the underlying principles of this type of education, and gives interesting examples of projects, chiefly agricultural. Ushagram presents us with a picture of the 'cottage system'; still better, of a group of boys creating a model village and living under the laws of ordinary village organisation. Dhamtari emphasises the need of a preliminary survey of rural conditions. Manmad has worked out a balanced curriculum of varied pre-vocational activities, followed by a careful process of selection. Ghaziabad and Ankleswar stress the change among students from the *ma-bap* attitude of dependence to one of sturdy self-reliance.

Each school has met its own situation and has its own tale to tell of problems, not all solved, but at least being faced.

I

# THE TRAINING SCHOOL FOR VILLAGE TEACHERS, MOGA

'WHAT is this "Moga" that I hear so much about? Do you really teach there by the project method?'

'Perhaps I'd better say "No" to that question, until I find out what you mean by the project method.'

'Well, they throw over the curriculum and they build a playhouse in the first class, and study the village farm in the second class, and the village in the third class, and so on. I've heard they build a wonderful mountain of rocks and dirt right in their schoolroom in the fifth class, and have a river running down it, and study about lumbering. And they get all their school studies in under these topics. It's sort of a scheme of correlation, I think.'

'I see. Well, if that's what you mean by the project method—a fixed curriculum of projects, with a topic for each class, with which all the subjects of study are correlated—I shall have to say we don't have the project method at Moga. Much that is called project method is just as formal and mechanical as the kind of curriculum and method we are trying to get away from.'

'Well, what does Moga stand for, anyway? It certainly has the reputation of being the school where the project method is taught.'

'Suppose we don't use the word at all. Have you read Dr. Kilpatrick's book, *Foundations of Method*?—and his new one just out, *Education for a Changing Civilisation*?'

'No. I'll try to get them.'

'At Moga we are just trying, in a very humble way, to teach and to manage in the light of the principles of better teaching explained in those books. We don't always succeed, of course, but we are trying to follow the light as well as we can under the circumstances. But you must not think of Moga as the only school in India that does

this. There are an increasing number of schools where the new point of view is accepted and followed. You can read about them in the *Village Teachers' Journal*. Some of them, *we* think, are doing better than Moga. To tell the truth, Moga is not at all a remarkable school. Its chief value, as a demonstration of these principles, is to show what can be done in spite of handicaps. If the principles are practicable at Moga, they can work anywhere.'

'What sort of a school is it?'

'A boarding school for village Christian boys. It has about 150 pupils, roughly, 60 in the Primary classes, 60 in the Middle school, and a Normal class limited to 25 students. I'll tell you about the Normal class later. The rest of the pupils are all poor village boys, mainly sons of recent mass-movement converts from the depressed classes. Comparatively few of the pupils are sons of village pastors or teachers. The school is under the control of a joint board of the Ludhiana and Lahore Presbyteries of the United Church of India (North) and the Punjab Mission of the Presbyterian Church in the U.S.A.'

'What do you mean by handicaps?'

'There is very little desire for education in the class from which these boys come. Their background is a handicap. More serious still is the spirit of dependence in which they are bred. All of our boarding schools for village Christians have been compelled to give free tuition, free board and free clothing. We are trying in most of them now to make some start toward self-support, but it is up-hill work.'

'The spirit of dependence seems to me one of the greatest obstacles to success in all Christian schools. Not only is there the financial dependence, but there is a lack of independence in thinking and action. Our aim in these boarding schools is to train leaders, yet so few in school develop the qualities of leadership. Even the teachers lack initiative, and it is almost impossible to get them to assume responsibility.'

'If we acknowledge this to be true, then why do we go on fostering this intellectual dependence in our schools? For we do foster it by our very methods of instruction.'

'Systematic chapel talks, or a course of moral instruction, ought to help.'

'They would, if children could learn through being told. But, of course, learning doesn't come that way. Thorndike said, in his essay on *Initiative and Originality*, "No child becomes independent merely by being told to think for himself, or original merely by being ordered not to be a copy-cat. If every one of the half million teachers of our country should tomorrow, and every day thereafter for a decade, order, 'Be more independent, self-reliant and original than you have been,' these billions of commands would, in and of themselves, do nothing to attain their object."'

'Then what hope is there of teaching these desirable qualities?'

'Only by giving pupils opportunity to practise them. At Moga we have broken away from the traditional methods of teaching, just because these methods train pupils to memorise and not to think for themselves; they teach pupils to accept the statements of others, and not to question and find out for themselves; they encourage pupils to lean upon others, and not to be self-reliant. We teach them responsibility by putting responsibility upon them. We train them in judgment by giving them many opportunities of choice. Moreover, we teach them to read intelligently by giving them many opportunities for reading. We teach them practical arithmetic by introducing situations into the schoolroom which require the use of arithmetic. The principle of learning-by-doing controls our classroom work, and rules also in the life of the school.'

'Is this what you mean by the project method? Please explain it more clearly.'

'We teach, so far as possible, by means of pupil enterprises, chosen and undertaken by groups of pupils or by an entire class, under the guidance of the teacher. These are situations of real life introduced into the classroom. As the pupils plan and carry out their undertaking, they find need for various information and skills, and these they acquire because they will contribute to their purpose.

'In other words, we endeavour to present the fact to be

learned in a situation that is, as nearly as possible, like a situation in out-of-school life. Dr. Dewey has said, "When a pupil learns by doing he is re-living both mentally and physically some experience which has proved important to the human race; he goes through the same mental processes as those who originally did these things. Because he has done them he knows the value of the result, that is, the fact. A statement, even of facts, does not reveal the value of the fact, or the sense of its truth—of the fact that it is a fact. When children are fed only on book knowledge one 'fact' is as good as another; they have no standard of judgment or belief."

'Take, for example, a boy reading in his text-book that 8 kanals make one ghamao. When he does a problem, he is apt, as every teacher knows, to substitute 4 or 6 for 8. The fact as he read it in the book did not stand for anything that goes on outside the book. It is just one fact of many that he reads and that may or may not stay in his memory. But the Moga boy who calculates the size of his field plot in kanals and ghamaos, and with his class divides a big piece of land into plots, one kanal in size, *knows* that 8 kanals make a ghamao. He would laugh at anybody suggesting that 4 kanals make a ghamao. The difference in the two cases is that the average schoolboy "*has a result without the activity of which it is the result;*" to the Moga boy the fact is the result of an experience.

'Again, a boy, who has tried to memorise a table of weights, may be confused when asked the number of chattaks in half a seer; and not be greatly disturbed by his mistake. But when he and his classmates are running a real shop in the schoolroom, he suffers for his mistake. Tables which are *used* are quickly learned. In the regulation school, the boy who gets six sums out of ten correct is doing passing work in his class. He has learned that the teacher is satisfied with that quality of work. His aim is to please the teacher, and six to nine times right, out of ten, pleases the teacher. But at Moga he quickly learns that if only eight out of ten transactions were correct, the class shop would soon be bankrupt. So the boys set 100 per cent. accuracy as their own standard. They know the

A MOGA PROJECT

The First Primary Class build and furnish a village home.

value of the arithmetic fact. Arithmetic to Moga boys is a real part of their life.'

'Yes, I can see that arithmetic should be taught, so far as possible, through life situations, but I cannot see how you get in the rest of the school subjects.'

'Let us get back to first principles again. We are not so concerned about "getting in" all the formal subject-matter of the traditional curriculum as we are to give the boys what they need in order to live fuller, richer, happier lives. We are not trying to fill them full of information they cannot assimilate, but to supply only that subject-matter which meets a felt need.

'For instance, take the project of the sixth year, or second Middle class. At the beginning of the year the boys started talking, in response to their master's questions concerning their health during vacation, about the health problems of their various villages. Out of this grew a strong desire to learn some simple ways of treating and preventing diseases. The master suggested an investigation of the Government Hospital in the town of Moga. Several visits were made. Committees of the class studied and reported on various aspects of the work of the hospital: the plans of buildings and grounds, costs, drugs used, duties of staff, patients — their diseases and their homes—methods of running the dispensary and of keeping records, etc. They became interested in finding out which were the most common diseases, and the percentage of the total number of patients suffering from each disease. They found a need for geography in locating the homes of patients (many of whom come from distant places for eye treatment from the famous Dr. Mathra Das).

'The class then decided to open a daily dispensary in their own classroom, to give simple remedies and aid to fellow-pupils and the people on the compound. They borrowed some furniture, made other, earned and collected money to buy drugs, studied the sources of drugs, estimated the cost of running their dispensary, learned careful weighing of small quantities, labelled the bottles, made signs and charts and notices and record books. The dispensary is open every day, the first half-hour of school, and is well

patronised. The boys serve in turn by pairs, opening with prayer, and instructing as well as teaching the patients. Much of the subject-matter required in the Government curriculum for this year has been needed in this project, besides a large amount of additional hygiene and practical knowledge. And the boys are so keen and interested and proud of their class that they study the other requirements with a better spirit.'

'Does a pupil enterprise like this go on for the whole year?'

'A few of them do. But there are all sorts of enterprises going on, big and little, short and long, central projects and side-issues; in fact, bits of life in school. One class is writing a history of our school; one class runs a post office; another manages the real shop, in which the vegetables raised in the individual garden plots are sold; another class may be studying cotton; another class may be making soap; still another preparing a Bible drama, or preparing a lecture for the school.'

'Are you subject to the regulations of the Department of Education? I mean, do you follow the Code, are you visited by the inspecting officers, and do you prepare for Government examinations?'

'Yes, the Primary and Middle departments fulfil all the requirements of the Code. We cover the Punjab curriculum, and all the classes are regularly inspected and examined carefully. We prepare for the Vernacular Final examination. On this basis our school has been very successful in covering the formal requirements. About half our pupils at the close of first-year Primary are usually promoted to the third year, and we have a high percentage of passes at the end of the Middle school course. Inspectors are usually impressed with the achievement of the pupils in the formal school subjects.'

'You said a while ago that it was not your aim to fill the pupils full of information. Yet you follow and cover the Government curriculum.'

'At the present stage the Government curriculum is a useful check. We are just an ordinary school, with an ordinary staff, and the usual difficulties. We do not always

live up to our ideals, or succeed in attaining the ends we set ourselves. We do not, by any means, do all the teaching by the project method. Formal and traditional methods are often used. Some teachers fall easily into the old ruts. In the main, however, the greater vitality of the teaching makes the completion of the Government curriculum a fairly easy minimum. But we consider this kind of success a by-product. Our main aim is not the mastery of subject-matter, but the building of self-reliant Christian character.'

'But isn't that the aim of every Christian school?'

'Yes, but most schools seem to fail just where we think we succeed.'

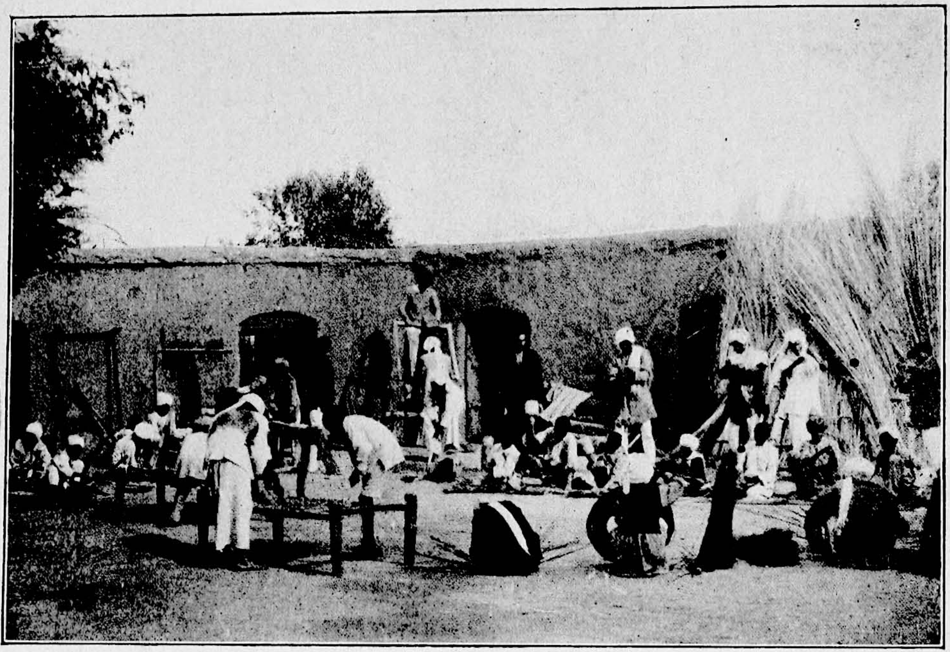
'One thing I cannot understand. How do you get time for all these fads and frills? My experience is that teachers in the Primary classes need to devote most of the time to good solid drill on the three R's. As for the Middle classes, the required subjects of study are so difficult for the average boy or girl, that they have no time for extras, no matter how desirable they may be. These "pupil enterprises" of yours may be all right in the hands of the skilled teacher, but the average teacher needs to keep pretty strictly to the three R's. In fact, I think the curriculum of the Primary classes should consist of reading, writing, arithmetic and Bible.'

'We agree with you that reading, writing and arithmetic must be thoroughly taught. These are fundamental skills. Our object must be to help children to acquire these skills and be able to use them. If necessary, let us spend all the time on the three R's. But have you ever thought how strange it is that teachers who spend so much time on teaching reading seem to accomplish so little? Mr. Michael West, in a study of 551 Bengal children, found that it took them an average of 10 months in school to learn their letters, 12½ months to learn the syllables, $17\frac{9}{10}$ months to read with difficulty, and 21½ months to read well. In the last few years there have been many scientific investigations made in the West on the quickest way of teaching a child to read. Tens of thousands of experiments have been made, and thousands of teachers

have tried out methods under scientifically controlled conditions. Every step of the reading process has been observed and studied by psychologists. Numerous kinds of psychological apparatus have been invented to help in this study, and some of the greatest educators in the West have pooled their resources that we may know the best way to teach little children to read. The last twenty years have yielded more scientific knowledge on the process of teaching the reading skill than was acquired in the previous two hundred years. There is no school subject in the curriculum about which we know as much as we now do about reading. It would, therefore, be absurd for us to base our reading method upon opinion. We base our reading method on the results of scientific research. We are able to teach children enough skill in reading and writing, so that in five months they can read anything within their comprehension that you write distinctly on the board, and can write any ordinary word you dictate to them. I have heard people who see these children read say it is a miracle. It is nothing of the sort. It is only that we are using what scientific investigation has offered us. Many of our class I pupils go directly into class III after only a year or less in class I. Similarly, in writing and arithmetic we use proven methods. The saving of time is enormous. We have plenty of time for our projects. And the projects, in their turn, supply so much need for the skilful use of the three R's that pupils have the motive for increasing their skill.'

'Do you introduce these new-fangled notions in Bible teaching too?'

'If you call it new-fangled to obey the injunction, "Be ye doers of the word and not hearers only," we do. We try to get away from an emphasis on memorising to an emphasis on Christian conduct. The teachers have made lists of Christian habits, attitudes and knowledge which they consider desirable for boys to acquire in school, and plan to give their pupils opportunity to acquire these in practical situations. Much religious education is secured through class projects. The religious teaching is not put in a separate compartment, but is the main work of the school.



MOGA STUDENTS LEARNING VILLAGE INDUSTRIES

The village crafts shown here are: iron work, repairing tools, making beds and other village furniture, carpentry, basket-making, rope-making.

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Systematic Bible knowledge is sought, but above it is the goal of growth in real religious experience for every pupil.'

'I understand the school teaches agriculture and village industries?'

'These are taught also on a project basis. In the village crafts boys undertake individual enterprises. They learn to make their own clothing and repair native shoes, to repair village houses, make rope-beds and other village furniture, and necessities for the village school. They learn enough iron work to make and repair ordinary village tools. They also learn simple bookbinding.

'Each boy from class V up through the Normal has an individual garden plot, 35 by 35 feet in size, and one-sixth of an acre of farm land. These they cultivate as individual enterprises, paying for seeds and manure, and rent for water and tools. The boys sell their farm produce to the school, and their vegetables are sold in the shop managed by class IV. They receive the net profits in cash. The younger boys work class plots co-operatively, and do general labour on the school fields for regular wages. All payments are made in cash once a month.'

'Why do you pay the boys for raising their own food? Are they allowed to spend the money as they please?'

'They not only receive all the profits of their agricultural work, but also the profits from the articles they make in the village trades. They are paid besides for general labour at regular rates. They receive pay for cooking, cleaning, caring for cattle, running errands, and any work they do for teachers, headmaster or principal. Groups of boys often take work on contract, such as repairing roofs, building walls, filling the silo. The work and leisure hours at the school are full of busy activity. "Over-time" has become a part of the Hindustani vocabulary at Moga.'

'What is your object in paying them for everything? Are you not afraid of spoiling them?'

'Just the opposite. We are teaching them to be self-reliant, by giving them opportunities to practise self-reliance. Every boy, even the littlest fellow, is treated like a responsible individual. They earn and handle money, and *they pay their own school fees.* The little Primary

boys pay from Re. 1-8 to Rs. 3-8 per month, according to their size and earning capacity, and the Middle and Normal boys pay from Rs. 4 to Rs. 5 per month. Every boy is required to pay a fixed minimum. Industrious boys earn quite a little beyond this. The boys enjoy having spending money which they have earned. Some of them buy some of their own clothing. They give generously to the church and benevolent objects.'

'It sounds very interesting. But it would be very difficult to put in such a self-help scheme in an ordinary school with a small staff. Most of us cannot afford a clerk to keep all these complicated accounts.'

'We have no clerk in the school. Why should these accounts have to be kept by an adult? Don't you see that the keeping of accounts is the most practical kind of arithmetic possible? The teachers use this "life-situation" frequently in class teaching. And one full school day each month, the first, is given over entirely to checking up individual and class accounts.'

'I begin to think that we miss many natural opportunities for teaching in most of our boarding schools.'

'I know I am taking too much of your time, but I should like to give an illustration of how even the out-of-school activities train the pupils to think. Dr. Kilpatrick says, "Pupil enterprises, properly directed, call forth thinking, and they exercise and test it as can nothing else. . . . Thinking is thus woven into the very warp and woof of the pupils' lives and character."

'One of the classes had planted potatoes, and hoped to make a good profit out of them. When they were nearly ready to dig the boys faced a problem. Should they dig the potatoes while small, and get the early high price in the bazaar, or should they wait till they grew bigger, and sell them at the lower price which would then prevail? They asked the principal for orders. But he refused to decide. "This is your problem," he said. "Think it through thoroughly, make your calculations with the help of your arithmetic teacher, and make your own decision." The boys exercised a good deal of real thought upon this problem. They spent fully half a day on it,

sending a committee to the bazaar to investigate prices, digging up a sample section of their garden to estimate the probable yield, and arranging their facts for final decision. The pros and cons seemed about equal, until someone thought to consider the advantage of clearing their plots and getting a new crop planted a month earlier than otherwise. They decided to dig the potatoes. On the sum total of the year's plantings they made a good profit. But the point is, they were not protected from failure. They were given real opportunity for choice. This is teaching through active experience, not teaching through telling. Moga boys are, we hope, learning to "test their thinking by consequences."'

'Do the Normal class share in all these experiences? You promised to tell me about them.'

'The Normal class is strictly limited to 25. They come from all over India to learn the special methods we teach here. They are required to enter into all the life of the school, the simple living, manual labour and play. Their training is also based on actual experience. We have a special curriculum, designed to train a rural teacher who will be able to enter fully and helpfully into the life of the rural community. The course of study is based on observation and practice of teaching, all the theory of method being derived from the problems they discover in trying to teach. The Primary department, and various village schools, are used for demonstration and practice teaching.'

'To what do you attribute the success of the school?'

'You get a wrong impression if you think we are wholly successful in living up to our ideals. I cannot very well tell you about the failures in a conversation like this. But there are plenty of them. However, one great help has been the history and traditions of the school. We are fortunate in our founder. The Rev. Ray H. Carter, M.A., who started the school in 1911, and who guided its development, except for an interval of four years, up to his untimely death, a few months ago, was a man of great vision. His purpose was to establish a school to train leadership for the village communities. The upbuilding of

a strong, independent village church was always first in his plans. For this reason he laid steady emphasis upon simplicity of living arrangements, manual labour, self-support, and the development of independence and self-respect. Mr. W. J. McKee, C.E., M.A., was principal of the school from 1920 to 1924. Under his management the school entered upon a new era of development. New educational methods were introduced; the courses in agriculture and village crafts were definitely worked into the curriculum, and normal training established on a new basis, resulting in the production of a new type of teacher and rural worker, which has given Moga its reputation. Mr. McKee's success as an educator was recognised by Government and he was awarded the silver Kaisar-i-Hind medal, for his services to rural education, in 1922. Mr. McKee also secured the support and recognition of the Educational Department. The school owes much to the sympathy and interest of the Department.'

'Is the Punjab Department of Education favourable to the educational experiments you are making?'

'Not only favourable, but much interested in the methods and curriculum we are trying to work out. Neither they nor we think of this type of education as limited in its value to the class of pupils we teach at Moga. That is, this is not a method for "poor boys" only. It is the right of every child, of whatever class or status in life, to be given the type of education that will afford the fullest and richest development of his personality. Teachers who follow the formal, traditional curriculum and methods of teaching would do well to ask themselves whether they should not strive to secure greater vitality and interest in school work, more independence and initiative in thinking and self-reliance and willingness to serve. Sanderson, the headmaster of Oundle School, asked, "Is the education for dominance and possession destined to survive? Should not service be the ideal for all schools . . . creativeness and not possession? If so, then account must be taken of this ideal in educational reform."'

IRENE MASON HARPER.

# II.

## USHAGRAM

(USHA = THE DAWN; GRAM = THE VILLAGE)

### THE VILLAGE OF THE NEW DAY

USHAGRAM is the application of Christianity to the social life of an Indian village. The atmosphere is one of creative industry. The homes in the village are not separate and distinct entities. Although the group of five boys in a cottage is in a measure self-sufficient, nevertheless the larger interests of the village, such as a general plan of cottage construction and the building of new village enterprises, require the co-operative effort of every member of the village population.

While we do believe in private property rights, the good of the village is placed above the rights of a single individual. Each cottage, while it is the home of a boy, is held in common with other boys. The boys of a cottage have a group bank account in addition to individual accounts. A democratic control of activities is exercised. Each cottage has a head boy. The head boys compose the village council, or panchayat, which selects the headman, or mayor. A system of taxes is worked out by the village. These taxes care for such expenditures as those for coal, oil, street lights, sweeping the streets, etc. All the work of the village is done by the boys.

The instructors and the director are considered an integral part of the village life. All members of the village, of course, offer constructive ideas in the forwarding of common interests. The panchayat holds regular meetings, and special meetings on call of the director or headman.

Work by each is essential to the success of all. Productive effort is the note which constantly sounds in the rhythm of the village. Passive resistance to evil can never

equal the constructive development of positive efforts toward defined ends of social benefit.

By recognising the need of education to be that of preparing individuals for specific village vocations, we are expecting to fill the places of village leadership long vacant. There is hope that, with competent leaders, the village industries may be brought to a place where men will be able to stay in their home villages and earn a livelihood for their families, instead of joining the army of under-paid and maladjusted, now existent and ever-increasing in the cities of India.

The city draws its life from the village. And while cities—to some extent—seem to be essential in our modern civilisation, the sources from which they draw their population must remain pure. India, with her grouping into villages, can maintain her best life through them.

Ushagram is an Indian village. It is not a transplanted institutional organisation from the West. As fast as our numbers and leadership permit, we are introducing the normal activities of an average Indian village, plus other simple suggestive projects of an experimental nature that have grown out of Western backgrounds. The boys learn by doing.

Simplicity of beginning, we believe, is essential in promoting a successful enterprise. Taking the obviously suitable features of an average village, we expect to have ultimately, after a variety of experiments, a more or less model village from which may be adapted similar centres of reconstructive effort. Radiating out from Ushagram are going, and will go, trained village leaders into strategic surrounding villages. These young men will be kept in touch with any improvements that prove valuable. They will spend time each year in a return course for leaders, which will be held in Ushagram.

The educated leaders of the section are realising the significance of our suggestions and, increasingly, will draw upon Ushagram for young men who, by talent and training, can establish in connection with village schools the type of vocational instruction we are carrying on. Moreover, the surrounding villages see the advantage of procuring trained

carpenters, blacksmiths, compounders, weavers, agriculturists as a co-operative enterprise. While machinery will make a slow and difficult entrance into the villages, better methods of carrying on vocations can very readily be introduced by means of trained Indian directors.

Simplicity and comparative lack of expense are features which are absolutely fundamental so far as the development of the Indian village is concerned. Ushagram is both simple and inexpensive. A bit of land and creative enterprise will build an Ushagram anywhere in India.

Beginning at the bottom level, our cottages in which the boys live are built in a style similar to those from which they come in their home villages. The walls are of mud. More windows than usual are introduced. Thus the subject of proper ventilation is handled practically. A corrugated iron roof points the boys to the near-future possibilities of utilising the results of the industrial development in Bengal. A ceiling of light iron plates, covered with a layer of mud, suggests the thought that the use of straw thatch is not inevitable. Repairs on the cottages made by the boys create in their minds a sense of common ownership and the meaning of social responsibility.

Each boy who is a member of the village has a working period each day, when he gives his service toward improving the cottages or general appearance of the village, and another period when he is paid for specific enterprises suggested by the instructors or director.

Backed by a knowledge of the general motive of co-operative effort, we may consider vocations actually under process of development in Ushagram, at the same time remembering that in every vocation each boy uses his hand and brain. On his own inherent tendencies, and after careful consultation with instructors, the boy chooses his vocation. But during the period while he is making up his mind concerning his life-work he receives and assimilates the connection of his chosen vocation with the other essential vocations of the village. An attempt is made to stimulate whatever creative faculties the boy may possess.

In the manual construction of carpentry the boys at first imitate the work of the instructor in the fashioning of

selected models. Later the boy chooses his own objects of effort. Articles are made which have an intrinsic value in the village. The types of wood are explained, the wood-seasoning process is given a place of prominence. The project in carpentry last year (1926-27) was the construction by the boys of low shelf-desks, such as can be made readily for use in homes, schools or shops. While this was the central project, the boys also worked on the building of window and door frames for their cottages, construction of chicken-houses, mending of bullock carts, cutting and placing of rafters on cottages, building of benches and shelves for the workshops, care of tools, etc. The project calls for skill, application, the combined effort of brain and hand, and is productive of tangible results—which may be said of all our projects.

The money which the boys earn is deposited in the Ushagram Bank, an institution organised for the purpose of receiving savings and making loans. The manager and cashier are elected by the panchayat, in co-operation with the director. The bank carries the accounts of the cottage groups as well as those of individual boys. Money earned from poultry, vegetable gardens or other group enterprises is placed in the cottage account. That earned by individuals goes into a personal account. Thus the boy learns to work co-operatively and also to manage his own affairs.

If Ushagram does nothing more than make available a better stock of poultry in this section of India, it may be considered highly successful. The native fowl is so tiny that any appreciable improvement in size and quality is desirable. The boys are learning that there are such hens as Leghorns, Plymouth Rocks, Rhode Island Reds, etc. The care of these flocks is of increasing interest when it is learned that larger eggs command higher prices, better hens produce the larger eggs, and that the keeping of a limited number of hens with a single, well-bred rooster is productive of better-hatched chicks. There is always something about the care of living things that draws out the creative talents of youth. The boys take more interest in cleaning chicken-houses, in protecting the chickens from stray dogs and jackals, in keeping the chicken-house doors securely locked

at night, and the wire fences strung tightly on posts, because of this creative living interest. A careful day-by-day check is kept on the hens, eggs, and cost of supplies.

The grain for the hens is paid for from cottage funds kept in the bank. The feed is actually bought at the village co-operative store, an enterprise under the direct management of the boys. The store started on a capital of fifty rupees, and within the first six months increased its capital to one hundred rupees. The shares are held by the boys and instructors, that is, entirely by members of the village. Books are ordinarily balanced at the end of each three months, and dividends declared at a meeting of the stockholders. At this time, also, the manager and his assistant are retired or re-appointed.

The village supplies which the store carries are purchased in large quantities at reduced rates, and retailed for a trifle less than prevailing prices in the neighbourhood. The food and supplies for the boys are purchased both by and for the boys in the co-operative store.

Thus far the trade of the store has been carried on entirely within the limits of Ushagram. But our plans call for an expansion to inter-village trade, which will help to increase and promote the position which Ushagram is to assume as an integral part of the surrounding territory. From the little mud-walled *doccan* will radiate an influence similar to that created in the country stores of early American history, where men gathered for an interchange of ideas and mutual helpfulness.

Keeping in mind our aim to create an interchange of articles between villages, the blacksmith shop was started. It is simplicity personified. Here is an iron-roofed verandah, with a floor located at one side of our carpenter shop. A bazaar-made bellows is operated by apprentices in turn. A small coke fire smoulders, beside which crouches the blacksmith, his stock consisting of a few iron bars and some cut steel sections secured from a neighbouring steel mill.

The blacksmith works slowly, that the boys may learn his methods. They follow his methods with eagerness. (Among our day scholars two Brahmin boys asked parti-

cularly to be allowed to work in this primitive shop.) Under his direction, the boys are making the simple tools useful in the vocations of the village. From the group one boy stands out as having a talent for working in iron. He will learn our village aims in the next year or two. Then he will go to an advanced industrial school, and return from there as the Ushagram blacksmith. With a belief in the enterprise from his years of experience, he will inspire other boys in a more intimate way than we, who are visitors from the West, can ever do.

This policy of giving preparatory training to our own village leaders is already begun. A young man who was one of the boys of the school was sent for training to the Jubbulpore Theological Seminary. He returned as the village minister. After careful consideration, he was sent and is now taking a year's course in the compounding of medicine at the Kalna Hospital. On his completion of the course he will be able to contribute to the spiritual, social and physical welfare of the village in an excellent manner.

The weaving project has been directly under the supervision of two of the boys. The frames of the two looms were purchased. All the appurtenances were made by the boys in the carpenter and blacksmith shops. The process of beginning was slow. But the boys learned by doing. The first piece of cloth was turned out, and compared very favourably with bazaar goods. However, the weaving project is an experiment as to the ultimate value of which as a village industry we are uncertain. We are planning to make articles of cloth for which there is a demand in the neighbouring villages and sell them through our cloth shop, which is now operating as a department of the co-operative store. When the cloth shop assumes the larger place in the life of the village which it undoubtedly will, it will be run as a separate project. Since it is a recent venture it is cared for readily enough by the manager of the store.

In arranging the affairs of the village the health of the boys is thoroughly considered. A small mud-walled hospital has been erected, which has thus far been under the supervision of the wife of the director, but which will

be in the hands of the young man now at Kalna, on his return to Ushagram. A point that should be noted is that, since the boys have been living in mud cottages, illness has been practically unknown, except for an occasional mild case of fever or indigestion. We suspect the services of the village doctor will be required in rendering medical assistance in outlying villages rather than in Ushagram. The boys are given, however, medical and dental examinations, which impress on them the necessity for personal cleanliness and regularity of habit.

As a part of the daily programme two hours at least are spent in directed recreation on a simple, but carefully laid out, playground. Volley-ball and football are played in season with enthusiasm. Trapezes and swings are made available for both older and younger boys. Good sportsmanship, from the give and take of competitive recreation, is teaching the boys to respect the rights of others and to trust those who play with or against them.

The spirit of the recreation ground has become the spirit of the village. Fair play is in evidence. The classroom work (we maintain a standard Middle English school grade) is decidedly better because the boys have worked co-operatively and competitively in their village life. As fast as we secure and train teachers, we are linking the work of the classroom with all the projects of the village. Of course, the school is only one of the activities of the total village life.

The panchayat is responsible for the *morale* of the village. In its council meetings are made the necessary rules for protecting the best interests of all the members of the community. Here the punishments for infractions of rules are decided (and sometimes administered!). Here the policies for better character development are talked over and experiments suggested. In this group the director sits, listens, explains, suggests, learns. The industries and vocations come up for review; new projects are considered, and either adopted or rejected. From this group the director asks advice, particularly for the purpose of awakening the creative interests of the boys.

A side which directly concerns all who live in an Indian

village is that which has to do with agriculture, for upon agriculture, more than any other vocation, is based the welfare of a nation. Under this general heading we have three inter-related, yet distinct, projects.

Our rice farms are divided in such a way as to give each member of the village a plot of ground commensurate with his strength and ability. Selected seed is obtained from the Department of Agriculture. As yet we use the simple wooden plough equipped with a steel point. Each boy sows his own grain, transplants the rice seedlings, weeds the farm carefully, harvests his crop, threshes it, gives a percentage (varying with the year) to the village to be used in providing meals. For only on two days of the week do the boys prepare their own meals. On the remaining days the boys' meals are prepared by the village cook, since cooking takes too much time from vocations which are more valuable to the boys.

The vegetable gardens are group enterprises, each garden being supervised by the five boys in a cottage. In these gardens are grown such vegetables as lady fingers, corn, sag bean, deshi bean, sword bean, lau, masta, curcurbit, ground nut, tomato, cauliflower, cabbage, potato, pumpkin, carrot, beet, turnip, radish, pea, etc. The crops are rotated from year to year. On the days when the boys cook their own food, vegetables in season from their gardens are used.

We believe, and are proving, to our own satisfaction at least, that there is an innate love of beauty characteristic of Indian youth. As an aid to its development, and for the enrichment of the present rather meagre cultural experience of the average villager, we have started the boys planting and caring for flower gardens. The pleasure which the boys secure from this addition to their efforts has been well worth the experiment.

With a belief in boys, we are trying by every means to make Ushagram a symbol of the finest possibilities for Indian life. To this end our plans are expanding—still along simple lines—to a more complete development of our project. The village will continue to be founded on advice and experiment.

Beginning with agriculture as basic, with the approval

A STREET IN USHAGRAM VILLAGE

14 OCT 1937

of the Department of Agriculture we are planning to undertake an irrigation scheme involving the use of a small kerosene engine, which will enable us to grow two, and possibly three, crops a year in the vegetable gardens and rice farms, and will give us flowers the year around. In addition, we will also undertake the raising of more fruit and shade trees in a forestry project. Ushagram will become the agricultural experiment station for this district.

Our poultry runs will be stocked completely with well-bred fowl, as well as ducks, geese, etc. We will supply both eggs and young poultry for hatching and breeding purposes to neighbouring or distant villages.

There will be a constant visiting of other villages, for observational and experimental purposes, by the boys of Ushagram. New methods will be explained and organised for any seeking help in village problems. Ushagram will become a laboratory for experiments in the personal and social problems of village life.

WALTER BROOKS FOLEY.

# III

# EXPERIMENTS IN RURAL EDUCATIONAL WORK AT DHAMTARI, C.P.

THE American Mennonite Mission, in common with other Missions in all parts of India, had been painfully aware that its rural Primary schools were not functioning, either as agencies for evangelism or in the proper training of its Christian children. Shortly after the Moga Conference in 1922, it was decided to see what could be done to make these schools worth while. One of its missionaries was asked to study methods and objectives at Hampton while in America on furlough, with a view to having the Mission make some arrangement for experimental work with its rural Primary schools.

Five Primary schools were accordingly assigned to one missionary in December, 1924, and a study of existing conditions begun.

## VILLAGE SURVEY

As part of this study, a survey of social, economic, religious and educational conditions, in an average village in which one of these schools is located, was undertaken.

In this survey the following findings of pertinent value in moulding rural school policy were obtained :

*Economic*

1. The daily wage for unskilled labour is three and one-half annas per day.
2. Rice, the main food of all villages, can be bought for an average of eleven pounds per one rupee.
3. The average rate of interest on money and grain loans is 27 per cent.
4. Debts are mostly paid by the foreclosure of mortgages.

5. No debtors in the village have liquidated for five years. Two have taken advantage of the Bankrupt Law.
6. The main causes of indebtedness are poor farming methods, excessive rates of interest, scattered hereditary land holdings, wedding expenditures, lack of enterprise, and ignorance.
7. A grain-loan association has been started in the village, of which the village school headmaster is secretary.
8. A co-operative bank in the village is sponsored by a landlord.
9. Eighty-three per cent. of the time is spent by an average cultivator each year in direct farm work, making possible subsidiary industry by actual farmers and other members of families.
10. Water, nature of soil, and markets make gardening easily profitable, but no market gardening is done.
11. Grazing and stall feeding possibilities for dairy cattle and markets should make grazing profitable, but none is done.
12. One and three-tenths acres of cultivated land are available for feeding each individual of the village population.
13. Blacksmithy and crude weaving are the only subsidiary industries carried on.

*Social*

1. Population, 714 individuals, with 294 families.
2. In each family an average of 2¼ children have died under five years of age. The most frequent cause of death of children is malnutrition.
3. Cohabitation of married children begins at the average age of 14 years.
4. The predominating castes are oilmakers, distillers, aborigines, and purveyors.
5. The average area per individual occupant of houses of these castes is 35 square feet, with no windows and seldom more than one door per house.
6. Out of 294 families, 63 are polygamous.

*Religious*

1. The entire population, with the exception of two Christian families, is Hindu.
2. Several Hindu images are found in the village.
3. There is a village priest, but no temple.
4. To the average village inhabitant, Hinduism is merely an assurance of social standing, insuring the privilege of marriage, and funeral rites, rather than a heart conviction.

*Educational*

1. The average school life of a boy in the village is 2½ years; and of a girl, 1½ years.
2. In a population of 714, only 46 adults can read and write.
3. Out of 92 boys and girls who have passed the Government examination, completing the four years of the Primary school, 12 were found quite unable to get the meaning of Hindi printed matter, which was as easy as that in the third year of the course.
4. Of pupils who have completed only three years of schooling, only 13 per cent. could be said to be literate three years after leaving.
5. Some school papers are furnished children and adults above the second year, either in or out of school, but these for the most part remain unread, because of lack of interest in reading, fatigue from physical toil at times of leisure, and preference for village gossip at the end of the day.
6. Five families in the village who have gone through the village school refuse to send their own children, because they claim to realise no money value from their education.
7. Of total enrolment, 43 per cent. leave school during or at the end of the first year, 18 per cent. during the second year, 28 per cent. during or at the end of the third year, and 14 per cent. during the fourth year, leaving only 7 per cent. to complete the final year of the school and take the Government examination,

and of those so appearing 61 per cent. have been successful in a period of eight years..

8. Of children who have passed the Government examination, only six have gone up for Middle school training, and of these six, only one for High school.
9. Out of 78 children enrolled in school, only 9 were found to have eaten anything since 8 o'clock in the evening of the previous day, and in 92 per cent. of the homes of the village only one meal of hot food is eaten daily.
10. The Chhattisgarhi dialect is spoken in all homes of the village, and children must learn Hindi in school. This language, so far as conversation is concerned, is very rarely used outside of school hours.
11. The Government curriculum for Primary schools has sufficient optional practical courses to make it possible to relate the teaching to the present and past life of the pupils, without breaking with the Government course. These courses have, however, seldom been used in the past.

## Educational Conditions and Aims

From those findings it was decided to experiment along the following lines in trying to improve these Primary rural schools:

1. To attempt to make the schools centres of community uplift.
2. To relate the teaching work of the school to the life of the pupils.
3. To open a Normal school to prepare teachers to conduct schools along the above lines.

Before proceeding with the description of the experiments tried for the three objectives above, the following needs have to be borne in mind as to these schools.

They are four-year Primary schools, with curricula as prescribed by the Education Department of the Central Provinces. They are housed in *pucca* brick buildings, with sufficient light and ventilation, built mostly on the 'L' plan, with verandahs on the inside.

The schools have an average of three teachers, 75 per cent. of whom are Christian, and all headmasters are Government Normal-trained. School lasts from 7 a.m. to 12 noon, and an average of three neighbouring villages come to each school. Average attendance is 78 per cent. of enrolment, and each master goes daily to a village assigned him to bring the pupils, in accordance with local custom. The area in which these schools are located is one of the most backward in the Central Provinces.

Requirements, as shown in the curriculum for the final Government's examination, are as follows:

*Compulsory Subjects*

Arithmetic. Interest on ordinary sums computed by fractions, least common multiple, greatest common divisor, common fractions, decimals to two points, simple land measurements, and *mahajani* (merchant) simple accounts.

Geography. The physical and political divisions of the Central Provinces, with trade centres and routes and lines of communication.

Seasonal air currents and seasons, and their effect on the life of the people.

The same as above for India. In city schools the geography of the world is taught from a globe.

Reading. Through the Fourth Government Reader.

Writing. In a clear hand, dictation from the Fourth Reader.

*Optional Subjects* (one of which must be taken)

Elementary Drawing. A short course in general knowledge, which includes some hygiene, domestic science, and civics; gardening and manual training.

Children average five years in completing and passing the final examination of this four-year course.

## Experiments with Project

In attempting to relate the life of the pupil to the teaching work in the school, Kilpatrick's Project Method was

used. This was first tried in the first classes of the five schools. The project used was the building and furnishing of a house. Houses in this part of India are made of mud in mass instead of bricks, and so a new method other than that used with bricks had to be devised.

An Indian adaptation of the English story, 'The House that Jack Built,' was made, in which were incorporated all the Hindi vowels, consonants and conjuncts used in the Government Primer, which was discarded. The master of this class prepared Hindi word flash-cards, with all the words of this story included.

With chalk, a square, five units each way, was drawn on the floor in the corner of the room, far enough from the two walls to allow children to sit comfortably around this outline for a house. Measurements of different children's arms, elbow to finger tip, were secured, and the finding of an average aroused keen interest. Several recitations were spent in talking about houses and how to build and furnish them. The whereabouts of mud, water, straw or grass, wood, tiles, etc., gave opportunity for necessary expression, and to get a few Hindi equivalents for Chhattisgarhi nouns into the minds of the children.

These words once learned were shown on flash-cards, and children were allowed to examine them carefully, and were aided by calling attention to minutiæ of construction as compared with other words.

Each side of the house plan was then divided into five sections by vertical lines, and sand strewn on the floor thick enough to allow a child to make the word just learned in the sand with his fingers between the vertical lines. Guidance at the practice brought speedy progress.

A place for a door in one wall of the house was chosen and the chalk line erased, and the need of a door and how to make a frame for one were discussed at length. How to mix the necessary mud for building a wall was again discussed, and at the next recitation the time was spent by the whole class, with shirts removed and *dhoties* well tied up, digging up earth, carrying water, gathering dry grass, and mixing all into a proper mixture for wall building at the next recitation.

The making of words in sand was again undertaken at the next recitation, and as soon as a boy had learned his word he was allowed, as a reward, to go to the pile of prepared mud and bring a lump and build up the section of wall corresponding to the word he had just made.

A pail of clean water with a towel is provided, for cleaning hands and feet after each handling of mud. New words are undertaken to make the first short sentence of five words, and the motivation accomplished by this method has proved stimulating to both perception and memory.

Without going into lengthy detail, suffice it to say that with this plan of house building and furnishing, and using this story instead of 'The Little Red Hen,' McKee's Story Method of teaching reading is followed. The building and furnishing of a house has thus been carried on over a school session of ten months, and been kept sufficiently interesting to keep the children alert the entire session.

Writing has been motivated in the same way and progress has been rapid. It was found, however, that it was advisable to emphasise the necessity for writing the story as it was built up, lest the interest in reading should overshadow the necessary writing practice. After sentences are easily written in sand, they are written and read on slates, and, as words, are broken up into syllables and letters. The same was done in writing, and the two subjects developed simultaneously.

Arithmetic was motivated from this house building as follows: The numbers 1, 2, 3, 4, and 5 were written against sections of one cubit each on each side of the house, and the numbers made in sand and then on slates. Addition was built up by requiring the number of cubits on two, then three, then four sides, making twenty, the unit of counting in the Chhattisgarhi dialect. Five rounds of the house brings one hundred. Boys are asked to bring mud-baked marbles from home, with red for units, white for tens, yellow for hundreds, and black for thousands; and these are arranged serially in teaching notation and number building and writing up to one thousand.

The four sides of the house continue to be a ready

reference for addition and subtraction, which should be required the first year.

In trying the above experiment with sections of a first class in one school, two years ago, the children were divided so as to have no over-age children in any of these sections and, as nearly as possible, a constant average of age and intelligence in all. Two sections were taught by this new method and one by the old method. The teachers of the three sections on which the new method had been tried were men of two years' Middle training and average ability. The requirement for teachers by the old method was a Normal pass. The new method teachers had a three weeks' course of instruction by the manager of the school previous to the beginning of the session. Supervision was divided as equally as possible among these three sections.

It was found that the children of the two sections in the new method had completed the course six weeks in advance of those taught by the old method, and with a better comprehension of the matter read.

It was found that the muscular activity and interest in an object had stimulated perception and induced purposeful activity in a way that the old method had failed to do. Opportunities to give lessons on home life, equipment, and building had been more abundant for the teachers by this method than by the old.

These experiments with the three sections were continued for the entire year's course, and it was found that the pupils by the old method completed the Government required First Reader five weeks behind the pupils taught by the new method.

It was found that there were times when drill had to be resorted to in the project sections. Interest would flag at this period, but, notwithstanding this, progress was more rapid. Drill at addition combinations and spelling were necessary by both methods, but by the project method there was only about one-fifth as much actual time required as by the old method.

In arithmetic, progress by the two project sections was even more rapid than in reading.

The first year experiment with writing found the old method pupils with more accurately formed letters and a neater hand than the project pupils, although accuracy in spelling was better with project pupils. By more attention to writing in the second year the writing of project pupils excelled.

We are aware of the extra stimulus of a new venture like the project method. The teachers were not enthusiastic, but apathetic, in the beginning. In fact, they tried the work with reluctance. They were won over to its value by their own actual trying.

Experiments in second- and third-year classes have been carried on at this place, but only by project work in a few subjects in each class.

In the second-year class, a shop project has been carried on for one year to motivate the subject of slate and mental arithmetic. Paper coins have been secured, and the goods of an ordinary grocery shop are bought and sold, and this has made arithmetic a new subject for the boys. In the school where this has not been done, second-year classes in arithmetic are far behind this one in both accuracy and speed in computation.

In the third year, the class has been studying hemp to motivate its local geography, with the result that the class has taken a keen interest in excursions to study the relation of hemp to local agricultural methods. Government has sent a demonstrator to lecture on this subject, and the idea that knowledge of their subject should prove profitable to the boys in after life has been a revelation to them.

In the fourth class, however, a project experiment was again carried out on a comparative scale, with results worth noting. We had been told that in the fourth-year class, where the boys would need to certify at the Government examination, project work would take too much time to be practical.

A class of fifty-two was divided as nearly equally as former records would reveal as to intelligence and age. One section worked on the project of rice during the entire year. The other class kept on by the old method. Teachers were of the same training and nearly the same experience.

The project section prepared eleven fields for sowing. A team of oxen and a plough were bought for this section, and the boys had the entire care of these. Of the eleven fields, eight were sown and cared for by the old broad-cast system and three by the new Japanese system of transplantation. The boys were wonderfully interested in this experiment. Brahmin boys from the town waded into the mud and water of the fields and helped the Christian boys in preparing these fields.

The experiment motivated arithmetic by keeping account of all expenditure involved in putting in the crop, including labour, all of which the boys did themselves. The harvesting of the crop proved of unusual interest in computing the average yield of rice per square yard by both systems of culture, and the writing of essays on their findings. Weeds, insect pests, fertilisers, soils and irrigation were all studied.

The geography of India and the Empire was motivated by a study of rice-growing regions and the commodities exchanged for it.

The yield of the transplantation system was so far above the old system that boys' parents came to note the result, when the boys measured their grain at the threshing floor. In comparing the two sections, it was found that the boys who had done the project work passed one more boy than the other section. The two sections together passed forty-four boys out of fifty-two. It could at least be safely concluded that the extra work in the fields at this project, although taken from the class periods because of the seasonable demands of the crops, did not lessen the boys' chances of passing.

The boys who have passed are more willing to work, and in entering Middle school have expressed at least an interest in trying to prepare for work that will not be a 'job' but doing something for themselves—a thing very desirable in India just now.

We believe the experiment revealed that for local conditions the project method has value not possessed by the old method of teaching, and, while not a panacea for all the ills of teaching, it can give results, where a teacher is

conscientious and supervision is adequate, that cannot be attained by the old method. Best of all, it creates the habit of observation, changes dull drill into pleasure and creates a basis for character training in free purposeful activity. We do not claim for it a substitutional place as compared to all other methods, but look upon it as a supplementary method of very great potential value.

## Religious Teaching

The direct religious teaching in these schools has followed a course based on the first two books of Clayton, together with selected passages for memorisation and training in worship. The greatest difficulty has been found in getting masters to do more than read a story from Clayton's book and tell it to their classes as nearly *verbatim* as memory allowed after one reading. Only by constant supervision and constructive help can masters be kept at giving the kind of religious teaching that is suited to children. Our experience has been that a master, quite capable in other lines of teaching, frequently falls down at the time of the Bible class.

This seems due to the fact that it is difficult for the master to teach where the actual objective involved is so definitely something other than mastered facts.

The successful teaching of the Bible lesson is the crucial test of the master's character and work. Children detect the note of insincerity in the teaching of a master who does not live what he teaches, sooner than do even adults. It has become abundantly evident that the first requirement of Christian teachers is a quiet time in retirement with managers or supervisors, and the gaining of Christian experience in order to reveal Christ by their teaching. We expect to have retreats for masters with the above definite objective, and to invite those who cannot qualify to take up other lines of work.

Masters qualifying for this work should be given courses in story-telling to bring out the meaning of memorised portions. Short periods of worship, following on a natural feeling of need as induced by the moral appeal of the story,

should be regularly carried on. At this we have not yet succeeded.

The projects before mentioned have given abundant opportunity to illustrate the Bible teaching of each day. In fact, every project worked out has been given a religious application.

## Social Work

Experiments at village community work have been tried. With one exception, these efforts have been unsuccessful. The reason seems to be, that pupils from six to twelve years of age are too young to do much constructive work that is calculated to draw a community to the school as a centre for various kinds of help. We believe our efforts have failed largely because we expected to do too much with Primary pupils. Distribution of medicine, care for the sick, filling roads, etc., can be carried on under close supervision, especially by organising Wolf Cub packs with teachers as leaders.

One master has organised and now carries on a piece of community work that stands out as a success. This is a grain-bank, along lines recommended by Government.

Paddy, for seed or other purposes, could be borrowed for 35 per cent. per annum. Storage for rice, from threshing time to await a more favourable market, was at a minimum. The master organised a small share company of villagers, who have built themselves a common village granary and received storage free of rent, and who loan out rice for 20 per cent. per annum to people of their own village. The character and reputation of the Christian master who organised this, and is now its controlling spirit and accountant, has won the confidence of the village people in the school and has increased enrolment and attendance.

In attempts at community work the findings as to lack of nourishment for school-going children were brought to light. The rice raised by the project of the fourth class boys in this same village, together with a donation from this grain-bank, will be used the coming year in giving under-nourished children one warm meal at the school in

the morning before starting work. Children who get nothing to eat before coming to school are to be so favoured.

School gardens, to demonstrate vegetable growing to villagers, have not yet been possible for lack of fences. Hedges have been started and until these are grown nothing can be done in this way.

In one school an Old Boys' Day was held last year, at which games, songs, and lectures on sanitation and agriculture were given. This aroused a great deal of spirit and promises well for another attempt this year.

## The Need for Training Schools of the New Type

One year of experimental work has brought to light the fact that, to carry on better schools with a vitalised curriculum, it is necessary to provide for the training of teachers of a new type.

Government Normal-trained men are, as a rule, too prejudiced against any method of teaching that involves any considerable amount of handwork. Such men seem to be able to think of manual training only as something quite distinct and apart from all subject-matter, and an end entirely in itself.

Government must train for work in its schools men who will fit into a system of more or less rigid inspection instead of supervision. Men trained for such schools too frequently need a new vision of their calling, and a more altruistic conviction as to the needs of their work, before they will be able to organise and conduct a proper community school.

The project method of teaching, to be successful, must allow more option as to rate of progress of pupils than is compatible with a system of inspection based on periodical checks. Regular supervision, rather than inspection, is absolutely essential in community schools where the project system is taught. Until a very much higher grade of teacher is available this will continue true.

Government could hardly yet afford the necessary personnel or finances to conduct such a scheme. It has always put itself on record as sympathetic and helpful to experiment by private bodies, such as Missions, but can

hardly be expected to train the kind of teacher Missions want for these schools. We accordingly organised the first class of a two-year Normal school last year, with five students admitted. Two years of Middle school work must be the requirement, and this will need to be raised as more men become available.

It has become abundantly evident that at least 30 per cent. of the class time in such a Normal school should be spent in practice teaching. The average Middle school student has entirely too meagre a training to benefit much by anything except the most elementary and practical presentation of pedagogy and psychology.

A considerable amount of time will need to be spent in re-casting the knowledge of the Normal student so as to make it available for exposition to pupils rather than to pass an examination himself. Revision of subject-matter will come in for at least 40 per cent. of his class time.

Time for studying village conditions, economic, social, religious and educational, at first hand, but under guidance, will be an indispensable part of his work. Methods of teaching both religious and secular subjects must come in abstractly, but will hardly be a major part of the activity of Normal students of the present grade.

The Normal school will aim to produce a teacher who regards his first task as that of training a pupil in a four-year Primary course to be able to live better in a village because of that training. Entrance into Middle school is a necessary but secondary consideration. The life-needs of the Primary pupils must be a basic consideration in determining the educational policy for any people rather than the demands of University-dominated secondary schools.

Finally, should not Missions make a representation to Government, asking that research work as to the needs of rural education be organised by one of its universities? Such research would make material available for the use of Government and private agencies, in determining their policy regarding this great need of the masses, who under present policy must figure so largely in any form of responsible government.

M. C. LEHMAN.

## IV

## ST. BARNABAS' SCHOOL, MANMAD

I HAVE been asked to write a description of the aim and activities of this school. The form of the request at once divides the subject into two convenient parts, i.e. theory and practice. First as to theory:

### I

The school is the result, primarily, of theories about education contained in the report of the Village Education Commission of 1919–20. There followed the visit of the C.M.S. Delegation to India in 1921–22, the result of which, as regards education, was the curtailment of work in various directions, which, while good, was not of the best, and the origination of new work in more fruitful directions. The school at Manmad arose directly out of this redistribution of resources. The Nasik Collectorate and the Aurangabad District seemed to the members of the Delegation a suitable location for a school of the new type desired, and it was decided by them that the W.I. Mission should have the privilege of initiating such a school. Funds became available through the sale of property at Poona and Bombay. The Rev. W. C. Whiteside, a veteran missionary on the eve of retiring, was asked to stay on for a year or two to contribute his expert knowledge of industrial work to the new venture, and I was sent out in 1923, as Supervisor of Village Education, to guide the whole scheme along the lines which the Delegation had laid down. In 1922 there had been an important Inter-Mission Conference at Moga, in the Punjab, on the subject of Rural Education, which in Western India was followed up by a similar one at Ahmednagar in June, 1923. These conferences had a profound influence upon us. They had the effect of bringing theories more into relation with the practical situation

which we had to face. Our school at Manmad, though not on the exact model of Moga, owes a great deal to Mr. McKee, who was present at the Ahmednagar Conference. The years since then have been spent trying to work out some of the implications of the theories in a practical way. I think these theories may be summarised as follows:

1. The end of education is conduct; not knowledge, which is only a means to that end.
2. Education must teach behaviour in a community, in which each individual has a vocation.
3. Vocation must, therefore, be considered during the school years.
4. The choice of vocation can only be arrived at by careful study of individuals.
5. Where possible, learning should be taught in relation to some practical task. This makes it more reasonable and gives a greater stimulus to study.
6. Manual work is an essential element in all school education, as:
   (*a*) Giving a great deal of necessary knowledge in such a way that it is wrought into the brain through its motor centres;
   (*b*) Ensuring a belief in the dignity of labour.
7. The economic aspect of life is closely bound up with spiritual progress. The duty of economic independence must be taught both as necessary to self-respect and as a means of social service.
8. The economic conditions of our village Christians can only be improved through agriculture and its allied industries. Efforts must be made, therefore, to produce an interest in agriculture during the school years.

## II

Now as to the practical side of the school:

### 1. Type of Boy and Type of Education Given

Nearly all our boys are from the Mahar and Mang communities in the villages. Formerly these boys were given,

for the most part, a purely literary education, which on the face of it seems somewhat unreasonable. The communities which they represent have no literary heredity. Many of them are of a surprisingly good mental calibre, but experience backs up what theory would suggest, viz. that people who from time immemorial have been immersed in manual labour are more fitted to be trained along practical than literary lines. At the same time, the educational ladder must be kept open. There is no doubt that for the majority of these boys training for some industrial or agricultural occupation is desirable. Yet it has been found that some can rise to considerable heights in occupations making severe intellectual demands. The function of St. Barnabas' School is that of selection. Both literary and industrial training is provided, and the staff has to decide, by careful observation and study, in which of these directions a boy's talents lie.

## 2. School Departments

We began with a Middle school, or, rather, according to the Bombay Government Code, an 'Upper Primary school,' consisting of vernacular standards V, VI, and VII. Some of these boys were afterwards set apart for purely industrial education, and so the present Industrial school came into being. Then an agricultural class was formed as an alternative to industrial work, though some village industries are being taught in connection with this class. Later it was found convenient to add a Lower Primary department, partly for the benefit of children living in the locality, partly for boys from the district schools who have not passed the IV standard previous to being sent here, and partly as a useful means of educational experiment.

## 3. Curricula

(*a*) *Lower Primary School.* Here we follow the ordinary Government Code, but in addition teach English from standard III, and give simple manual training, such

as string mat-weaving on frames and small looms, *navar*-making, mud-modelling, etc. Project work is being experimented with. The whole time-table is not taken on this basis, but the last period each day is set apart for it, and in the ordinary lessons as much use as possible is made of the project work being done. In the last two years the following work has been carried out: building a small house, also a village shop; making an exact model to scale of an existing village two miles away, followed by a model, on the same scale, of a village as we think it ought to be (the contrast between the two is very great!). Then by the older boys a map in mud was made, 20 ft. by 10 ft., of Manmad and its surroundings (this took months, but it was a great education for the boys as well as the staff); then a model in mud, nearly the same size, but on a very much smaller scale, of the Nasik Collectorate. Other projects have been worked out, such as building a rough stone wall in front of the school, and making a garden, making a sundial, etc. On the whole, we consider this work valuable, though in using this method constant stress has to be laid on making a connection between the practical work and the ordinary school subjects, otherwise it degenerates into a mere pastime.

(*b*) *Upper Primary School.* Last year we began to introduce the new 'Agricultural Bias' course of the Bombay Government. This teaches all the subjects of the ordinary course, except history, for which hygiene, civics, co-operative methods, etc., have been substituted. The emphasis throughout is upon agriculture. The problems of arithmetic are connected with farming, and we choose those operations of farming that are actually in progress on the school farm. Vernacular reading and writing is, as far as possible, connected with village and agricultural matters. Actual gardening and farming has to be done by each boy in every standard; also village carpentry in standards VI and VII and village blacksmithing in standard VII. The object of Government in introducing this course is to give 'pre-vocational' training, which will prepare the sons of agriculturalists for the later adoption of more intelligent methods of farming. Our object is twofold;

first, to prepare some boys for agriculture as their future vocation. The number of these at present is likely to be small, as hitherto there has been no opening in agriculture for boys leaving our schools. An equally important object that we have in view is the general leavening of public opinion in the Christian community in favour of agriculture and village life. We believe that this 'bias,' given during the impressionable years, will eventually have its effect. The great object of boys from the depressed classes at present is to escape from their early environment. In the future we hope that they will be induced to go back to their villages and help to change it.

(*c*) *Industrial School.* In this we have four departments: carpentry, blacksmithing, weaving and tailoring. In the first three we follow the Government Code for Industrial schools, which leads to three examinations in successive years. So far our boys have been fairly successful in passing these examinations. The age at which they enter upon the course varies, but at 13 or 14 years of age we generally can get a very good idea as to the direction in which a boy's abilities are leading him, and three years later he will be old enough to go out to work. The boys in the Primary and Upper Primary schools all work in the Industrial school for about 2½ hours each day in the afternoon, and as 'half-timers' some of them are able to pass the Government examinations. As regards tailoring, the course is for not more than two years, as we find that, as soon as a boy has learnt the elementary work, it is better for him to get work with an outside tailor, where he will get the experience of a wider range of work than we can give him.

In all four of these departments, as soon as a boy is able to make a saleable article, the cost of labour in making it is credited to his account. This money at first merely goes to reduce his fees, but when he begins to earn on an average about Rs. 6 a month, he is put on the list of apprentices, which means he is independent of fees, and anything above the cost of food and clothes that he earns is his own. This system has worked well, and some boys have left the school with as much as Rs. 40 in their savings bank account.

(*d*) *Agricultural Class.* We are trying the experiment of training a few boys specifically for agriculture. These have had to be chosen with care. They have to be boys who are physically and naturally fitted for this work, and who have some inclination for it. By preference we choose boys whose parents own some land, but this is not an absolute necessity, as land can be always hired on a system by which some of the produce goes to the owner as rent.

The curriculum in this class is as follows :

1. Theoretical knowledge of soils, manures, seeds, plants, and general farming methods.
2. Practical work in the fields.
3. Learning one industry allied to farming, e.g. village carpentry or blacksmithing.

At least three years are necessary for this course, and we hope that the boys who are taking it will go out to agricultural work very much better equipped than the son of the ordinary Indian farmer. This year two of the boys in this class have been put in entire charge of a field near by, which we are renting, on the system referred to above, from a neighbour. If they work this successfully they will be sent out next year to work a field belonging to the Mission in one of the districts. For boys trained and tested in this way we hope it will be possible eventually to start a co-operative bank, which will supply the necessary capital for acquiring lands of their own. Though this side of the school's activities is in its infancy, we believe that it will grow. People need to be convinced that Missions are taking agriculture seriously, and that education along these lines will lead their sons to a real opening in life.

## 4. Character Building

However excellent curricula may be, they cannot guarantee the most important thing of all, viz. the building up of Christian character. We fully realise that a school that is not attempting this is educationally useless. Our feeling is that, while strict discipline is necessary, a certain atmosphere of freedom is essential for the growth of character. Too martinet a system does not produce men but machines.

The meaning and use of responsibility is taught by choosing six or seven of the senior boys, representing each department, as prefects. They are made responsible for bringing the boys into school, giving out food at meals, looking after games in the evening, arranging the boys for sleeping at night, etc., though the masters are always cognisant of what is going on. This has worked well so far, though on one occasion it was found necessary to degrade a prefect from his office, as one whose conduct showed that he had not grasped the meaning of responsibilities.

Where it is possible to leave cupboards unlocked, we do so. School material has to be protected against the attacks of outside thieves, but we try to cultivate the idea amongst the boys that it is not necessary to protect it from them. Thefts do sometimes occur, but they are not frequent and are becoming rarer.

Teaching on the subject of thrift and the avoidance of debt is being given, especially in the case of the apprentice boys. One of the chief objects on which these boys like to spend their savings is new clothes. When boys ask for money for this purpose, their account is looked up, and only if it shows a sufficient balance is their request granted. But they constantly ask for an advance, which they say they will pay off. By always refusing such requests we are trying to instil into them the principle that money should be saved before it is spent.

Social service as the main ideal of the school is shown in the school motto that we have recently adopted: 'Hee Kharee Prabhu-seva — Jan-seva,' i.e. 'The service of man is the true service of God.'

The first thing we are doing in this direction is to make the boys feel that they are members of the Manmad Christian congregation. I am sure that many schools in the West, with their school-chapel service, entirely prevent schoolboys from feeling themselves to be members of the local church. The name of the school has been taken from St. Barnabas' Church, Manmad; three of our masters are on the Pastorate Committee; and as many boys as there is room for attend services there each Sunday morning and on other occasions, such as Holy Week.

Definite opportunities of social service in connection with the congregation are difficult, owing to the distance of the school from Manmad, but some attempts have been made in this direction. The boys are given no presents at Christmas time, but instead, they make small presents out of any old scraps of wood, tin, cloth, or paper, and at their school concert, held just before Christmas, these presents are given to twenty or thirty of the poorer children of the Manmad congregation. Also self-denial during Lent has resulted in a sum of over Rs. 30 being collected, and this has been given to the Pastorate Committee poor fund.

Opportunity for quiet Bible reading and prayer, generally so difficult in a boarding school, is now available. A small chapel is attached to the principal's bungalow, and masters and boys are free to go there at any time out of school hours. More advantage has been taken of this than I had expected, and I believe it means much for the deepening of the spiritual life of the school.

## 5. After-Career

The question of where to place boys in work after leaving school is often a great problem. Any school which professes to give vocational guidance must take upon itself a certain measure of responsibility for finding work along the line for which it has trained boys. One guiding principle here must surely be that a boy's vocation is determined not only by his special abilities and leanings, but also by the work in the world which it is most necessary to get done. God is not likely to 'call' any individual to a kind of work for which there is no demand. Our object, then, is to find out what openings there are for boys, then to see which boys are most fitted for these openings, and to prepare them accordingly. The after-careers which we have in view at present are:

(*a*) *The Ministry of the Church.* Here there is a crying need for men of superior qualifications, who will be a real power in the Christian community. We hope that some of the boys trained here may eventually become pastors.

Every year we pass a few of our picked boys on to a High school, and so far these boys have done very creditably. Some we hope may eventually matriculate and go to college. We thus hope to be the means of producing pastors who know how to work with their hands.

(*b*) *Schoolmasters and Catechists.* For these we have a fairly constant demand. Each year we are now sending several boys who have passed our VII standard for training as teachers at the Union Training School, Ahmednagar, where, according to their ability, they can take: (1) the Junior Certificate for village teachers; (2) the Senior Certificate; (3) first year Government training, which is very similar to (2), but gives them a rather better standing; (4) second year Government training. The qualifications of the teachers in our district schools are beginning to improve, through the steady stream of young trained teachers that we are sending out. It is from the ranks of our schoolmasters that our Mission catechists are recruited. Experience proves that a man who is able to teach is more likely to make an effective preacher.

(*c*) *Carpenters and Blacksmiths.* We can generally get work for these in the Girder Shops at Manmad, which have recently been very much extended. Blacksmiths, especially, are wanted, so we are increasing the number of boys in this department.

(*d*) *Weavers.* The experience of the last few years has proved that there are not many openings for hand-weavers. It is only where hand-weavers work in communities that this work can be made to pay, and in this part of India we have no such Christian communities. It is unlikely, therefore, that we shall continue this department much longer.

(*e*) *Tailors.* So far we have been able to place most of our tailor boys with tailors in Manmad or Nasik, where they can get good experience. This is a trade that can be made to pay either in towns or villages.

(*f*) *Agriculturists.* The openings here are unlimited, if eventually we can work a successful co-operative bank. Everything depends on capital being available at a reasonable rate of interest, and lending of it only to those who are efficient farmers and trustworthy. We hope that the few

experiments we are making in getting some boys on to the land may lead to something larger in the future.

### 6. Inter-Mission Co-operation

Though the school was started and is being run entirely by the Church Missionary Society, there are five other Missions that are beginning to make use of it. It would seem, therefore, that with expansion it might serve a wider area than is covered by our own Society's operations. If desired in the future, some definite scheme of inter-Mission co-operation might be possible.

H. W. Lea Wilson.

## V

## AIMS AND ACTIVITIES OF THE VOCATIONAL TRAINING SCHOOL, ANKLESWAR

Before establishing this school, there had grown up widespread dissatisfaction with Mission village schools. The feeling grew that the lack is that of good teachers—teachers who not only have a genuine interest in the village folk, but have the desire and ability to 'put across' what they know in an interesting way.

With the thought of the teacher mainly in view, in the year 1922 our Mission drew up the following as a general policy whereby our school should be run:

The demands of village life should determine our policy.

1. We should aim at a community centre designed to touch life at every possible point: intellectual, economic, moral, religious, social.

2. The village worker should be a recognised centre and moving agent in community activity, and hence should be given an all-round training so as to be able to touch life effectually.

Assuming adequate supervision, the village worker's qualifications should be as follows:

(*a*) He should be a good teacher of the new type, capable of conducting a village school along approved lines and according to the best methods.

(*b*) He should be able to train village children in developing a school garden.

(*c*) He should be able to help the villagers build more sanitary houses. This involves training in hygiene and sanitation, as well as in carpentry and other trades.

(*d*) He should be able to teach and assist the villagers in the production of better cattle, of dairy products, and of improved poultry.

(*e*) He should be able to lead in the improvement of cultivation and crop production and disposition.

(*f*) Any and all activities allied with village life are considered a legitimate scope for the teacher's work, and hence for his training in school, e.g. masonry, brick- and tile-making, pottery, tape-weaving, blacksmithing, first aid, etc.

## History of the School

In accordance with the above, the Vocational Training school was opened June 6th, 1924, and 15 young men presented themselves as candidates for the teachers' class. In connection with this class a Primary school was opened, which nearby village children attended. At first we had but one teacher, second-year trained, for the Primary school, and only about 15 pupils attending under very indifferent conditions, yet this from the beginning has served as a practising school. Year by year this school has improved in both quality and numbers of children. Our own trained boys have been teachers in this school since the first year.

In the first-year teachers' class we had two qualified instructors, one whose speciality was that of principles and methods of teaching, and the other an agriculturist, who taught theory and practice of agriculture.

With the opening of the second session, a year later, all the VII standard boys of the Mission, together with a second class of first-year boys, were sent to us, and we began the system of holding the VII standard boys for two years and the first-year boys for a year and a half. We have held to the Government curriculum and examination in both cases, but the curriculum has been enriched to include systematic instruction in the Bible, theory and practice of agriculture, carpentry, English, etc. The English is taught, as far as possible, by the direct method.

For boys in either class a scholarship of seven rupees is given. As a matter of fact, it requires more than this amount for the supply of food for growing boys. The rest of the needed expense for bedding, clothing, incidentals, etc., boys are asked to earn by daily labour, whether in the shop, farm or garden. To give boys, by earning, incentive to work and to learn to do by doing, the project idea was introduced into the work, both inside and outside the school.

We have taken up this method as far as may be, believing it sound in principle and of psychological value. With this in view, we endeavour to get the class or the individual to undertake some purposeful activity and carry it out to a finish. Having a large farm of black cotton soil to operate upon and a good carpenter foreman at hand from the start, we began to provide projects in their natural setting. This was held to for intensive or extensive farming, poultry raising, care of stock, etc., as well as for the teacher in the classroom itself.

From the first, boys were given individual plots of ground in both field and garden, the net proceeds from which became their own. Each one needed additional income, and here, under the supervision of the agricultural teacher, was his chance to earn it. This worked far better than large group activity, we found, and for the first ten months, when the numbers were low, the boys made a net profit of Rs. 5-8 per month. The next two years, being rather poor ones for this district, the boys' earnings were not nearly so much. At any rate, they made a little more than expenses and got the benefit to be derived from labour that is educative. During these first years our shop, for lack of competent management, was not on a good footing.

### The Present Year

Our school is new and we are still experimenting. We do not claim to have arrived at final conclusions. Moreover, we do not have an adequate staff of teachers. We have had to pull on with teachers not in full sympathy with our programme and ideals. Nevertheless, while not well prepared in some ways, our present staff seems to believe that our programme of work, and the new courses outlined, are just what the boys of the future need.

At present 58 boys are enrolled in the several classes, the Normal, the Carpentry, and the two divisions of VII standard. The following will show the reader some of the facilities available, and I quote Rev. I. W. Moomaw, M.Sc., who is in charge of the Farm and Trades :

'*The Farm*. The school farm contains 135 acres of tillable land, 65 acres of which are cultivated by the boys. The rest is rented. The boys are this year divided into five groups, as follows: the first-year boys, the trades class, and the VII classes, divided into three groups, according to the districts whence they came. We are not having individual plots this season. Fields are allotted in such a way that each group has a diversified line of crops.

'The cultivation is done by the use of three yoke of oxen, furnished by the Mission. Two yokes are driven by the boys themselves. A disc harrow and one iron plough of Indian manufacture are used. The general farm work, however, is done by means of the usual country tools, which for the current year happen to have been made by the boys in the school shop.

'Boys pay the current rate for the number of days the school bullocks are used by them in their fields. They also pay for seed and incidental expenses. By way of encouragement, they are given the land at low rental, just slightly more than the Government tax.

'*The School Shop*. In the shop an effort has been made to keep the instruction on a productive basis. A syllabus is followed to a certain extent, yet we have found that a syllabus must be kept in the background if boys are to advance well beyond the stage of manual training. It is our experience that boys, given a financial incentive that is reasonable, can produce from the beginning something that has value. In this way they advance more rapidly than they would merely by practising on small models.

'The demands of a school shop are wide and varied. Just recently a babul tree was purchased from a nearby village. This is now being worked up into ploughs and harrows, several being for sale, and the rest being kept for use on the school farm.

'During the past year the boys, under the supervision of the carpenter foreman, were called upon to do the carpenter work on several large buildings and two cottages. Doors and windows were supplied for two other houses, and several village houses were repaired by our boys.

'Then there are always miscellaneous orders for repairs;

also orders for chairs, book-cases, tables, bread-boards, etc. An effort is made to keep the range of projects as varied as possible. Only by such a varied course can sufficient opportunities for the development of a complete list of skills and practices be offered to the boys.

'For the most part, the tools used are those found in the ordinary village. Each boy has an adz, plane, try square, foot-rule, 3 chisels, 2 mortice chisels and a small saw. Rip saws, cross-cut saws, brace and bits, steel squares, etc., are supplied as needed from the foreman's cupboard. Each boy has a small compartment in which to store his tools under lock and key, and each one has his own number stamped on his tools by means of a steel die. In this way the loss of tools is reduced to a minimum. Boys pay for tools carelessly lost or broken. We have found the boys succeed best when seated on the earthen floor in the usual Indian way.

'At the time of writing we are introducing blacksmithing into the shop. Here, as in the main shop, an effort will be made to provide the boys with opportunities for developing the skills and practices necessary for the making of the iron tools for the average village farm.

'*Poultry Raising*. The boys, by three-month turns, care for a small flock of white Leghorn fowls. This work is new, only one year old here, but it has fortunately paid a modest profit from the start. Due to local conditions, rather substantial quarters have had to be build. These quarters were erected by the boys also.

'Some work is being done in cross-breeding with country hens. This is done in the hope of developing a fowl that will be able to endure the hardships of the village better than pure-bred fowls are likely to do. In the poultry yard a number of trees are being planted. These should provide much-needed shade, as well as furnish some additional income, in coming days.

'The boys seem to enjoy this work, and it appears that, with honest effort, poultry husbandry should prove to be a worth while occupation, especially for those who have little land of their own.

'*The Co-operative Bank*. The question of how best

to keep the boys' accounts faces the staff of every institution. Boys who work and earn desire to know, without a shade of doubt, that their accounts are correct and that they are getting all that is due them. Doubt here is hard on the *morale* of the school.

'Some of the boys come to us from indifferent homes, where education is not valued. Such come poorly supplied with bedding, clothing, etc. Moreover, while trades boys receive a small income monthly, the boys who grow *juwar* and cotton, etc., have to wait for months before getting into their hands any profits from their labour. It follows that one may have what the other needs. To give the one group a chance to aid the other, and to teach all in actual practice the advantage of co-operation in finance, a school bank was opened January 11th, 1927. This makes possible a deposit on the part of boys who have earnings, and borrowing in an honourable way on the part of those who need, either for personal ends or to finance their growing crops. The bank is really a junior Government co-operative society. The regular Government forms and methods are used.

'Each of the four classes in school elects one member on the managing committee. These four elect one member at large, after which one of the five is chosen secretary. The boys' farm foreman, a graduate of our own school, is advisory secretary of the bank. Deposits at present range from two annas to about eight rupees, and shares sell for four annas each. Any boy who is a member may borrow, and six per cent. interest is charged on all loans. The boys themselves drew up the rule that anyone wishing to borrow should bring two members as security, each of whom is to have more money in the bank than the applicant wishes to borrow, and boys who serve as security cannot, without special permission, withdraw their deposits while loans are in force.

'It is too early to speak with assurance of this special venture. At any rate, the boys are all pleased with the idea, and confidence is established. The management, moreover, is relieved of the need, apparent or real, for making loans to the boys. This is great gain indeed. The

bank provides a quiet yet persuasive force, impelling boys either to stand on their own legs or to look to their fellows for aid in time of need.

'The one, and perhaps the only, real difficulty experienced was that of keeping the bank together and organised during the spring vacation. While it is not good for the bank, yet it is natural for a large number of members to wish to withdraw deposits and sell shares during vacation. It is hoped the boys, on their own initiative, will see the need for keeping some money on deposit till they withdraw permanently from the school. When interest by their own accounting becomes a reality, this will probably care for itself.'

*The Store.* On the 2nd February of this year a small store was opened. Goods are bought at merchants' rates instead of the ordinary retail rates, this meaning a saving to the boys. One boy acts as merchant, and does the work both of merchant and accountant. He sells soap, matches, ink, pens, cloth for all the boys' needs, as well as grain, vegetables, tea, sugar, etc.

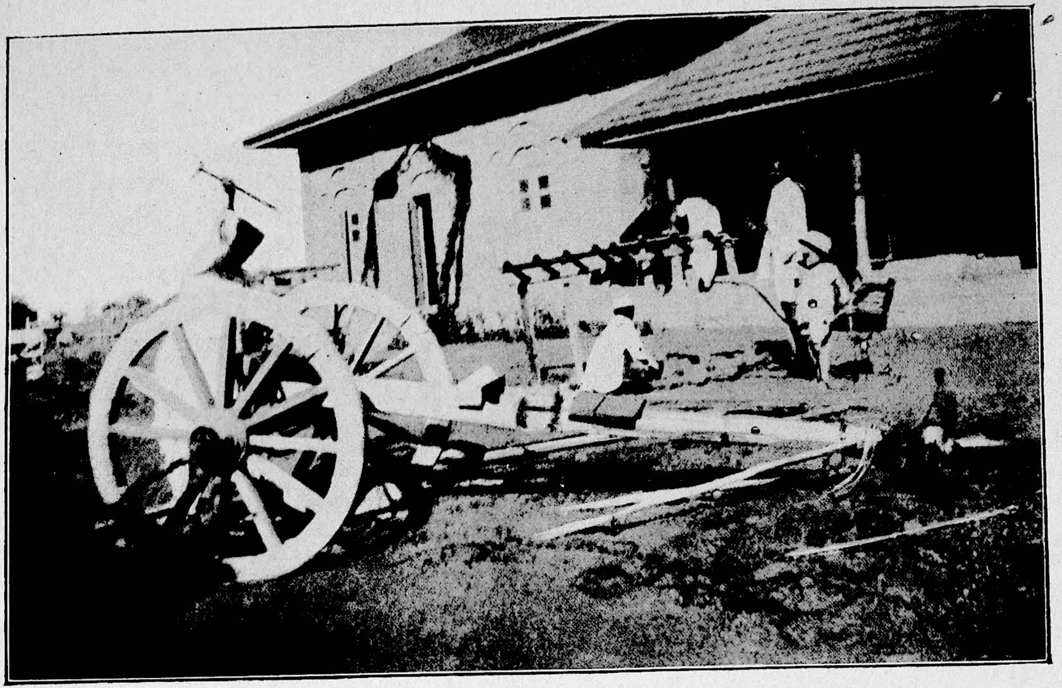
Boys take interest in their own store and it is a going concern, and in line with the new education. They are learning many practical things from this venture.

## Student Government

The school has had practical self-government from the beginning. Twice only has a teacher interfered, contrary to this principle, and brought upon himself the deserved censure of the group. It is most interesting and encouraging to see the way a group of boys, with a little tactful guidance, will manage their own community affairs. We have no house-father, although it is true that the head teacher does look after the food bills, to see that all have been paid and that every boy pays his share of the food expense. Also we have one teacher with the boys by night during study period, but he is a helping teacher, merely, and not a policeman keeping order.

School committees at present are as follows:

1. The mess committee, who look after all the bazaaring for the main group.



ANKLESWAR : MENDING THE CART

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2. The lighting committee, who look after the lamps of both school and hostels.
3. The first aid committee, who look after the sick.
4. The municipal committee, who look after the premises, keeping them dry and clean, without and within.
5. The social welfare committee, whose duties are to provide entertainment, programmes, etc., monthly.
6. The panchayat, who look into all disturbances, apportioning fines and punishment. It is gratifying to be able to say that they have little work to do.

All these committee men change every month, the panchayat committee men being the only exceptions; and each one serving on a committee is elected by ballot.

Illustrative of how self-government works here, I give the following illustrations. Certain boys had the habit of being late at morning prayers. Their late-coming was distracting to the rest. The panchayat decided that each one should carry twenty baskets of dirt by way of road improvement. Since then, these boys are on time.

Other boys acted as if they had the right to use abusive language to younger boys. After handling several rather difficult cases with the aid of one of the staff, the group made up their minds that everyone should eventually have to abide by the decision of the panchayat, backed up by the group, or else leave the school. The self-government idea in the school has prevailed!

## The Cottage System

From the beginning it was our plan to have this system, but for lack of the cottages we could not introduce it till this present session. At present, three groups of boys may be found living as families, doing their own bazaaring, cooking, and managing their own affairs wholly. They are enjoying it, and getting real experience of life. This was not forced upon them, but opportunity was given the student body to choose.

Having so much work to do and of varied sorts, it is not

our purpose to keep any group in this system for several years, as if preparing them to become cooks. After they have got the needed experience, they will be free to return to the main hostel.

## Record of Former Students

Friends on visiting are sure to ask about the record of former students, hence this paragraph. Nineteen young boys have passed out of our first-year class for teachers, and have their first-year Government certificates. Several others failed in the examinations. It would be false to say that all these teachers are a success. Some get into this class who should never have been sent up, or who should have been sent home after trial. One must not expect fine flour from a poor grist. No staff can furnish ability to one who hasn't it.

However, we are able to say that we hear that the large majority of our boys are commendable in conduct, are hard working, have the interest of the pupils at heart, and are able to teach, to some extent at least, by the new method. This means preparation every night for the work of the next day. To them, the old method means they are able easily to teach the grades without preparation. They have learned that the project method entails effort, but that earnest, thoughtful effort brings its due reward.

So far only a few carpenters have been trained here, but those who have been will return to their villages to fill a useful place in the supply of village tools and their repair. Their financial rewards are therefore secure. They leave us practical carpenters, able to build good houses as well.

## Outlook for the School

Times have changed since the days of famine. Famines meant full support for all taken into the homes. Missionaries in those days were 'good,' for did they not supply everything to the children? And many in the villages even yet look back longingly to those days.

But the old order had to change, for a new day has

dawned. The breaking down of the *ma-bap* idea was not easy. But we are winning, and the new custom is being established. Children come and go at their own expense and provide their own bedding, clothing, plate, etc. Certain of our Mission agents did not wish their children to do the work of a labourer and withdrew them from school, but they returned in due time. Training students told us in the beginning that they had not come to do common labour which they could do at home, but had rather come to 'learn.' Learning is all mental, education is all of the mind, they argued. Being called to work, they feigned or played on the job. They came back saying it was unreasonable to ask 'boys going to college' to work, a thing never heard of before. Our first class was the most difficult by far. The next year new boys followed the older ones to the field and shop, and today friends visiting will find every boy at work somewhere, at some time of day, of his own free will. They are working on their own chosen projects. It is to their interest to work and become efficient. The more efficient, the more they earn. Labour is dignified, therefore, and a great idea has prevailed. They are doing things they never thought they would or could do, and confidence in their own ability to do and make good is being developed.

Whatever course of study they take here, they seem sure to return to their own village folk in full sympathy with all who work with their hands and toil. They cannot go with soft hands longer, for every boy, without exception, whatever his course of study, is, in addition to that course, given the theory and practice of agriculture in garden and farm, and this under careful supervision.

We hope to introduce dairying another year, and plan to encourage the keeping of a good breed of cows, and not the buffalo cows so popular on this side of India. We hope to be able to show that these cows will give a lot of milk, and also be the means of raising up a far finer breed of work oxen.

Our one regret is that our school has not been able to fill a larger place. Due to lack of adequate staff and adequate buildings, we have not been able to invite our

friends from other Missions and other groups to send their boys to us for training. Happily, these needs are being supplied, and our hearts will truly rejoice when we are able to throw open our doors to the public.

This school faces the uplift of India's 700,000 villages. The great city is not in our purview. The Government new Agriculture Bias course has been introduced, and we expect to follow out all its good implications and more, as we may be led into the light.

I. S. Long.

An account of the Girls' School at Ankleswar will be found on page 113.

## VI

## INGRAHAM INSTITUTE, GHAZIABAD

FIFTEEN miles from Delhi, where a modern and Western city is growing up on the ruins of seven ancient cities, and in the midst of fertile farming lands, Ingraham Institute is taking root in the life of the community. Situated two miles from the village of Ghaziabad, it has the advantages of rural surroundings, though its proximity to Delhi brings broadening influences into the lives of its pupils.

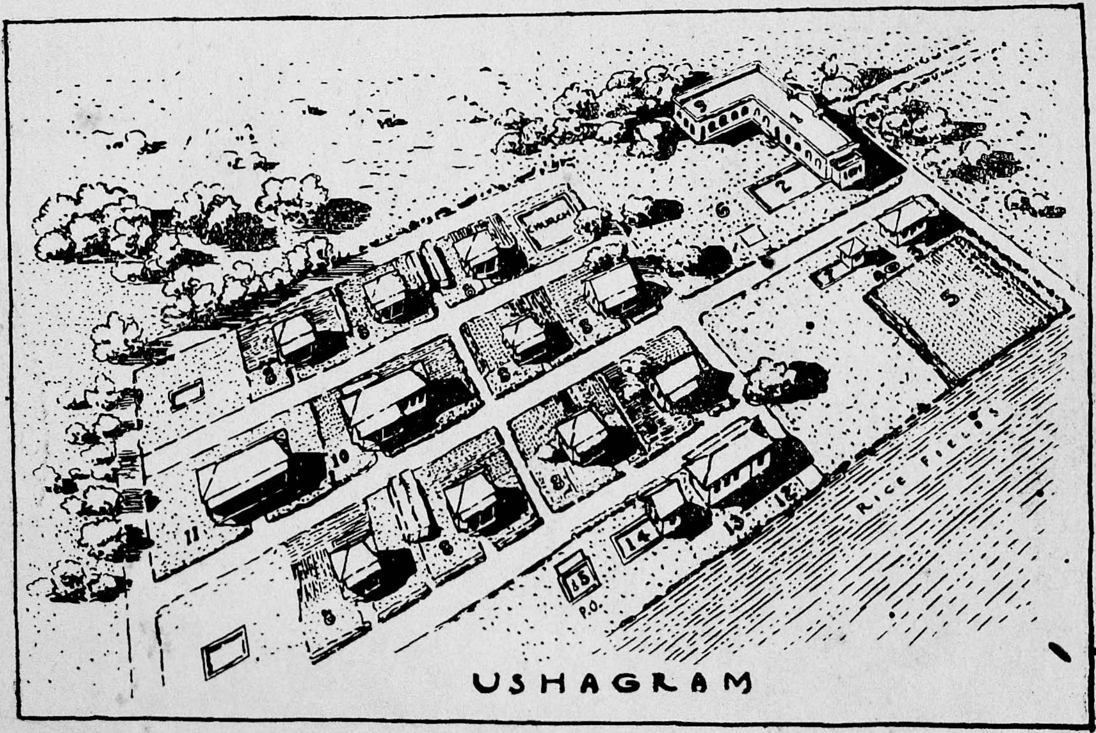
Though built to meet the needs of the vast Christian community created through the mass movement, which began in this area almost thirty years ago, nevertheless those in charge of Ingraham Institute believe that boys of any religious faith will profit by the programme of the school, and hope to have others than Christians enrolled. There are 150,000 Christians connected with the Methodist Church, almost all from the depressed classes and largely illiterate, in the area served by the school, and the educational programme of the Mission for the boys of the group is centred in Ingraham Institute. From it the church expects to draw its leaders for the thousands of village communities to which it ministers. So all aims of the school are fused in this, its primary purpose of training leaders, both clerical and lay, for the Christian Church.

The buildings, of substantial material, are of simple design, and many of them are built around open courts. The hostels are so built, and on the cottage plan, each providing for the accommodation of about thirty boys. The main schoolhouse is built around a court also, and by covering it a large assembly hall for the school, a place for community meetings, as well as a playground for rainy weather, has been provided. The classrooms are virtually verandah rooms, for only the office, storerooms, laboratory and library have doors, while in them all windows, of expanded metal

instead of glass, furnish abundant ventilation and light. A school farm of about twenty-five acres, and garden and orchard space, meet the needs at present, though more land will be required as the school grows.

Because the principal feels strongly that training must be begun early if the desired results in character development are to be secured, the school begins with the Lower Middle stage—that is, the boys enter at approximately the age of twelve years. Besides the Middle school, there are the Normal school and the Bible school; the High school will be added after two more years. The Normal school is of secondary grade, but the Bible school has as its scholastic requirements only the ability to read and write easily in the vernacular. The aim of this school is to train the humbler grade of 'preacher' for the village, and it is recognised as an emergency measure to meet the needs of the mass movement work. Every department of the Institute is dominated by the one purpose of building true Christian character in the student; so, though the pupils range from the untutored villager in the Bible school to the High school boys who can converse in English, the same ideals dominate the work in shop, classroom and farm, whatever the group concerned.

To combat the spirit of dependence, too often found in Mission schools, and to instil sympathy with, understanding of, and respect for, manual labour, and those who perform it, work has a large place in the programme of Ingraham Institute. Though fees are paid by the parents of most of the boys, they are inconsiderable compared with the expense per boy incurred by the school. So the boys are encouraged to feel that they should make some contribution to their own support, and consequently they are paid for their work and are then required to meet certain expenses which formerly had been borne by the Mission. It has not been easy for boys brought up receiving everything free to make this change, and the principal has had to combine sympathy and patience with firmness in making innovations. Formerly, for example, the boys had been given ink, pencils, paper, etc., from the school, with the usual resultant carelessness and loss; so first of all they were asked to buy these things




1. School Building. 2. Site for Chapel Hall. 3. Kitchen. 4. Well. 5. Garden. 6. Playground, 7. Proposed Kitchen. 8. Cottages. 9. Carpenter Shop. 10. Home of Boarding Master. 11. Hospital. 12. Bank. 13. Store. 14. Site for Blacksmith Shop. 15. Site for Post Office.

for themselves. Then the school barber was dismissed, and each boy must either pay a schoolmate or a professional for his services. After a few months the boys began buying their own clothes, and then the principal announced that he would pay no more washerman's bills—each boy could wash his own clothes or earn money to pay the washerman. The boys felt keenly this added expense, and finally one of them said pathetically, with tears of real self-pity in his eyes, 'I do not know what this is coming to. First we have to buy our pencils and notebooks, then our clothes, then pay the barber, and now we have to take care of our washing. Next we shall have to pay for our food, I suppose. Where will it end?' The principal's answer was, 'Yes, B——, you will have to pay for your food some day, for you are now sixteen years old and will soon be a man, and a *man* does pay for his own food and all other expenses. Don't you see that we are just trying to help you to learn how to do all these things for yourselves, so that you can be self-respecting, independent Christian men?'

The older boys in the Normal school were receiving scholarships sufficient to meet their food bills and all incidental expenses. Then for their work in the farm they could not be paid in addition to the sum they were already receiving, so their work lacked motivation and there was too much dawdling over their tasks. After long hours of consultation and much mental struggle, these boys decided that, if the school could meet their food bills, they would earn money for all other expenses. As they were paid at strictly market rates, it seemed they could do no more than this without neglecting some other phase of school activity or undermining their health by lack of sleep. A decided change has taken place in the kind of work done, energy and enthusiasm replacing the old dawdling pace. After some months of the new plan, the boys decidedly refused to go back to the scholarship plan.

All the time the principal maintains as close personal contact with the boys as possible. Often he works with them on the farm, as he teaches them how to use the Meston plough or helps with other work difficult for their

inexperienced hands. He joins enthusiastically in their sports, and they come into his home frequently to share his family life around the breakfast table. He feels that only by such means has he been able to win the boys to his plans and to secure the trust of the boys' parents.

The daily programme varies with the season of the year; the following, however, shows the general plan:

| | |
|---|---|
| 6 –6.30 | Toilet and cleaning rooms. |
| 6.30–6.45 | Devotions. |
| 6.45–7 | Food (bread, or bread and tea). |
| 7 –8.30 | Garden work. |
| 9 –2.30 | School, with 50 minutes out for breakfast. |
| 2.30–4 | Shop work. |
| 4 –5 | Garden work. |
| 5 –5.45 | Play. |
| 5.45–6.30 | Supper. |
| 6.45–8.30 | Study. |
| 9 | Bed. |

It should be stressed that the programme is elastic; when garden work is slack more time can be given to play; during the monsoon, shop work is given more time, according to the weather. The aim is to fill the boys' waking hours with varied and meaningful activities. As frequently as may be, the boys are given a chance to choose activities for certain hours. In addition to the work outlined above, each class puts in one full work-day each week.

The curriculum followed is one that is designed to meet the needs of the students. Every opportunity is sought to relate the work of the classroom to the experiences of the farm, playground and shop. Mathematics, for example, is not taught as a mass of figures, but grows out of the boy's need to solve problems connected with his life. Every day he does some work on the farm, in the garden, or shop, for which he is paid at a fixed rate. Of all this work he must keep account, and one period in arithmetic each week is given to checking up the personal account books of the class. Much of the drill work grows out of the needs discovered during this weekly period, nor is there lack of motivation for such drill. As far as possible, other subjects are

also thus vitally connected with the life outside the classroom.

The Government curriculum is regarded as a minimum to be taught, and it is the purpose of the school to enrich this curriculum by bringing into use additional material.

Manual arts play an important part in the school life in the Middle school. The course includes bookbinding, tailoring, shoemaking and repairing, carpentry, and rugweaving. No attempt is made here to teach these industries as trades; it is rather sought that the students learn them for their 'appreciative value.' It is felt that the experiences the boys have in the shop during these years will increase their appreciation of, and respect for, the tasks themselves, and for the people who perform them, and that their own lives will thereby be enriched and better rounded out. It is also true that the courses are given with a pre-vocational aim. Realising that only a small percentage of the boys will finish College or even High school, the school hopes that these varied experiences will help to remove some of the prejudice that is all too common in India—the prejudice against a trade; and will favourably predispose those boys who should learn some trade to this form of occupation. It is also thought that after this course the boy should be able to choose his vocation more wisely than if he had spent all his time over books.

To meet an urgent need, courses in community civics are given. 'The aim of these courses is to help the child to know his community—not merely facts about it, but the meaning of his community life—what the community has a right to expect from him and how he may fulfil his obligations, meanwhile cultivating in him the essential qualities and habits of good citizenship.' The course begins with a study of the local community, because there the student has his first contacts. From this as a starting-point it is possible to enlarge the boy's social and civic horizon, until it includes the province, the nation and the world.

Ingraham Institute has already made a beginning on its extension programme. An annual teachers' institute offers

opportunity for those who have completed the Normal school to gain fresh enthusiasms and new ideas for their work, while monthly letters (which it is hoped will some day grow into a magazine) furnish contact throughout the year. For the evangelistic workers of the grade trained by the Bible school there is an annual 'Refresher Course,' held during the monsoon season when work in the village is hindered by the weather conditions, and designed to do for these ministers what the teachers' institute does for the teachers.

Groups of teachers and boys go to the surrounding villages to hold religious services on Sundays, and on warm spring and summer nights stereopticon lectures in the villages on sanitation, agriculture and religious subjects appeal to Christians and non-Christians alike. The enthusiasm of the boys for this type of work is unbounded, for they gladly tramp the miles over the fields and wait eagerly for their turn to go. Masters and boys take turns giving the lectures, and the singing band has a warm welcome at these meetings. The school farm is a demonstration centre for new methods of agriculture, for the value of improved but inexpensive machinery or tools, and for good seeds. Groups of the passing farmers stop in the school field to discuss the relative merit of the methods or tools, and these neighbourly relations are encouraged and cultivated. Since it is expected that many of the boys will work as church leaders in the villages, the school believes that these contacts with village life are an important part of the training of the boys.

Members of the senior class of the Normal school carry on Primary day schools under the supervision of the staff. These boys have had training in first aid and in the administration of simple remedies, so their schools are distribution centres for these medicines. Severe cases are encouraged to go to the Government hospital for treatment. The principles of sanitation are taught to the school children. A small circulating library is put in each school, and this, with the medicine chest, helps to connect the school with the life and needs of the village. These young teachers are helped also to connect the actual classroom

work with the life of the pupils, and they make some original and interesting ventures.

It is hoped that an intensive course for the village laymen can be given during the hot weather, when the farmer is not needed in the fields. The aim will be to quicken the spiritual life of these men, to inspire them with a deeper passion for service, and to give them definite religious teaching, so that they, returning to their villages, may strengthen the church there. It is felt that the contact with the school should deepen their interest in education for the children of their community. It is also hoped that teaching about village sanitation, and simple improvements along agricultural lines and related to cottage industries, may also be included in these intensive courses.

J. C. Pace.

## VII

# COMMUNITY MIDDLE SCHOOL, CHAPRA

### INTRODUCTION

THE Nadia District is a large agricultural area in north-west Bengal. Muhammadans predominate, though there is a large number of Hindus. Christians number about 7,000. The Church Missionary Society has been working here for nearly a hundred years. At Krishnagar there is a C.M.S. High school, and the Middle English school, twelve miles away at Chapra, is the only Christian one of its grade in the district. There are between 30 and 40 Primary schools under the Nadia Church Council.

The majority of the population is farmers, with the usual diminutive holdings that are common in India, but in Bengal they labour under the evils of the Permanent Settlement. There are a number of Zamindars (land-owners), almost entirely uninterested in the development of agriculture. Poverty, ignorance and oppression—these are the main features of the situation.

Whether intentional or not, the effect of Mission education in the district has been to cull out the best brains of the Christian community. Boys passed through this Middle English school and on to the High school, and secured positions in the city and elsewhere. In connection with the school a very efficient Industrial department functioned some 18 or 20 years ago. In those days the buzz of an engine and the whirr of machinery might be heard. Chapra boys were sought after by the Eastern Bengal Railway Workshops at Kanchrapara and elsewhere.

Most of the teachers, catechists and padres now serving under the Church Council have passed through Chapra School and the Training School in Krishnagar. Still, apart from this, the district was well combed of its brains, and a very large percentage of the Anglican Christian community in Calcutta comes from Nadia. So that Chapra School in the

past has been a kind of 'clearing station'; like many schools of its kind in India, it aided the migratory movement from country to city. The Bengali farmer has now nearly woken up to the fact that the streets of Calcutta are not paved with gold for the 'Matric. Pass' boy, and consequently a disbelief in the value of education has set in.

Such, briefly and in general, was the position when the C.M.S. Delegation recommended Chapra School as suitable for an experiment in what it thus called a Vocational school. The principal was sent to America to study different types of schools, and an additional European was sent out to help him tackle the problem. Five years ago, when we began to re-plan the school, it was about 200 strong. Of that number 90 were boarders.

Since then we have grown in many directions, and are still developing. We cannot picture what we shall be like when we have 'grown up,' partly because we do not want to, but we do not want to grow too big in numbers, though we set no limits to our growth in serviceableness. We shall now describe ourselves under five headings.

## 1. The Middle School

Let us begin with the chapel, as it is really the most important place in the school, and it is there that we begin our day. Originally it was a rectangular-shaped dormitory. With the help of friends in Australia and a congregation in Calcutta, we have made it into a chapel. There are no seats, of course, but the small amount of furniture that there is was made in the school workshops. There are a number of very nice pictures on the walls. The cleaning of the chapel, the renewing of the flowers on the Holy Table, and also the tending of the garden in front, are jobs that are carried out by volunteer groups. The chapel committee (elected) supervises these and other jobs, and also is responsible for keeping the accounts and other records. There are three regular services a day, but the building is used quite a lot for private devotions. It is quieter than the dormitory.

There is not much to write about the classrooms. They are a relic of the past, but are shortly to come under the

developing process. The main school building is really fine. The first floor contains a huge dormitory, which accommodates about 100 boys. It is beautifully airy, and in the day time looks very neat, with its lines of beddings tidily rolled up. At one end is the house-master's room; at the other a small-boys' dormitory and the principal's rooms. On the ground floor there is an equally big assembly hall—which is used as an infant school—the school office, library, and masters' common room. For the present we have to use the big hall as a dormitory for the boys of the Technical school, owing to lack of space.

The school hospital, with its small dispensary where a few boys learn simple compounding, is in charge of our Bengali doctor. He has a small practice in the village and is practically an honorary school physician. There are hospital monitors, but all lend a hand when we have bad cases.

The dining hall is really just a simple verandah—no seats. The kitchen is next door, and all the cooking utensils are made in the workshops. We have not found it practicable to have boys cooking, but every boy washes his own plate and puts it into a rack against his own number. The food is extremely simple — *dal bhat* with a vegetable curry, meat on Saturday nights, and occasionally fish from the school tank. The farm provides milk for weak or sick boys.

We are fortunate in the possession of fine playing fields. We play football and hockey in season, also volley-ball and basket-ball. In spite of an 'enlarged curriculum,' we feel it an essential to make time for organised games. Inter-house matches, the annual sports and swimming carnival are great events, as also the Nadia District Sports, at which Chapra generally manages to secure a fair share of cups.

The school debating society is a live concern. It includes under its programme—besides debates on current topics, such as 'Consolidation of Holdings,' 'Early Marriage'—lectures and musical evenings.

The matter of dealing out pocket money has been recently taken over by the first class. They also run a bank. Here we are on the verge of big developments, and are working towards a scheme whereby boys will be able to

bear some at least of their fees by their earnings in the workshops, on the farm, and by profits on their gardens.

The school is divided into six houses, each house having its own prefect. The six constitute the prefects' court. It works extremely well, and is looked upon as a fair and democratic method of maintaining order and upholding the honour and traditions of the school by the boys themselves. The prefects administer punishment if the court deems it necessary. The case is written down in a special book and is signed by the principal.

The house system operates in class work as well as in the field of sport. The house shields move up or down as the case may be after the weekly results appear on Saturday. Each house has a house-master. He and his prefect keep the ideals of the house before the members, and they lend a helping hand to new boys or weaklings, and give healthy advice to 'scallywags.' The house spirit is healthy and in no way militates against the school spirit; on the contrary, it helps to strengthen it.

The whole of our staff is Christian, and the majority of them old boys of the school. They are all trained, and are willing to 'try out' new ideas and to go on learning.

## 2. The Workshops

These consist of a carpenter's shop, the smithy, tailor's shop, and weaving. In all there are five *mistri* teachers, though at the moment none of them are trained teachers. One old boy has got his Serampore Government Weaving Certificate, and is in his second year in the training school. He will take on the weaving on the completion of his course. In this way we hope to train up our own teachers in handwork. There are eighteen boys learning one of the above trades as whole-time students. This group constitutes one of the school houses, and so takes part in school games and competitions. These boys also have their own garden plots. They are either old boys of the school who have passed their Middle English and are now proceeding with their Vocational training, or else they are boys from villages who have come to learn a trade. For all of these boys there is a continuation Night school, in which special

attention is given to subjects relating to each trade, e.g. plan drawing, making estimates, etc.

To these workshops the boys of the first three classes of the Middle school come for an hour per day. As far as is possible, boys are allowed to choose which trade they will take up. The boys of the first class (top class) take on orders for school repairs (carpentry), or for making pants, shirts (tailoring), or orders for the making or repairing of farm tools (smithy), or for the supplying of *gamchas* towels, etc., and cloth for the *durzi* (weaving). The earnings from such orders are credited to their bank accounts.

## 3. The Farm

We have 40 bighas (about 14 acres) of land under cultivation, so that there is plenty of scope for observing and taking part in the various skills in farming. In addition to this, each house has its own garden, divided into small plots, over which there is a captain. The boys may sow what they like, and take the profits or bank them. The training students have similar gardens, which they work themselves. The district agriculture officer visits us once a month and supervises the instruction and the farm projects.

The 'class' farm projects are a new development this year. The first three classes have each been given six katas of land. These plots they cultivate entirely by themselves from first to last. The plan is that they grow in miniature what is being grown on the school farm. In this way the boys get practice in each of the skills, e.g. ploughing, sowing, reaping, etc. This plan has the advantage that it takes in the day-boys as well.

We have also commenced a poultry project on a small scale. This is in the hands of two of the technical department boys. We have a pen of first-cross Rhode Island Reds and Chittagongs.

The livestock expert has placed one of his thoroughbred bulls with us, and the Department of Agriculture gives us a premium of Rs. 10 per mensem for his upkeep. In this way we are improving our own stock and that of the surrounding villages. At the moment we have six bullocks, six milking cows and four calves. With the help of the

Department of Agriculture, we have purchased a portable motor engine with pump for irrigation.. By this means we hope to demonstrate the value of irrigating, especially in the hot weather, when little is grown owing to the lack of water. One field of eight bighas has been set aside for fodder for the cattle. This field will have a continuous fodder rotation, made possible by the new pump, and manured from the manure procured from the sixteen head of cattle. Experiments in different kinds of manure pits, manure made from jungle, and silo pits, are being tried, but it is early days to write about these. Of course, ration, milk, egg registers are being kept for the purposes of keeping exact accounts and for demonstrating the value of these innovations. But anyone who has tried to keep such records will know that it is not easy, and unless a sharp look-out is kept aggravating gaps appear.

### 4. The Training School[1]

The Village Teachers' Training School is one of the most recent, but not the least important, efforts made at Chapra for the education of the Bengal villager and the service of the villages.

For years the need has been felt for at least one Training school, to prepare men for service as village teachers in any of the missions or districts of Bengal. Many churches and missions have to staff their schools with untrained men, and many teachers have not the kind of training which they need. Missionaries, and others interested in rural education, met in conference in Calcutta in 1924, and, with the Moga work in mind, decided that an effort must be made to establish a village teachers' Training school in Bengal. Chapra was chosen as a suitable site, and, after long negotiations, this school was opened in 1928.

It is not our purpose here to describe the work of the Training school in full, but rather to indicate and describe the more special features of our work.

The keynote is service. The village teacher's problem

[1] The section on 'The Training School' is contributed by the Rev. F. Ryrie.

should be not, 'How can I make a living out of this village?' but 'What can I do for this village?' Without that Christian way of looking at life and at his job, the teacher will be a failure. This means that he must share the life of the villagers, their agricultural interests and their leisure tasks, and, if possible, help them to work to more advantage. An important part of the course at Chapra is accordingly allotted to agriculture and other village occupations. Students have their own plots of land, in which they have mostly this year (1929) gone in for vegetable gardening. Each student works out his own plan, and, of course, does the work with his own hands and his own tools.

Alongside of agriculture, students practise other village occupations. Each student does some bamboo work, e.g. basket making, and some rope work. These are considered essential to a man who is to work in a village, and once he has done a minimum of these he may go on to more advanced bamboo work, or tailoring, or weaving, or blacksmithing. There were those at first who seemed to think that all such work was beneath the dignity of a budding teacher, but if such notions any longer exist they are apparently dying out.

It is clear, of course, that the village teacher can hardly expect to be an expert in all this work that a villager has to do. But he can learn to share the villager's life; and it is not too much to expect that, if he is properly taught, even in one line of work or kind of crop, he will be able to demonstrate better methods on a small scale, and give some lead and some inspiration towards improvement.

Then the village teacher must train himself to do his part in the solution of the social problems of the village—the problems, e.g. of poverty and debt, of ill-health, of religion and the village church, and of self-government; and a good deal of time is given to these in the course. In the matter of debt the chief means to a solution seemed to lie in the co-operative credit society, and, with the aid of an experienced local man, we have studied what a co-operative credit bank can do and how it is run.

The hundred-headed problem of ill-health led to a study

of common diseases and how to combat them, and to a participation in such actual health work as the cutting of jungle and the oiling of mosquito-breeding pools and tanks, in co-operation with the local anti-malaria society.

Village self-government and the work of union boards has been another line of study. In short, we are trying to help the men so that they will enter right into the life of the village in which they will work and, as more or less educated men, take their part in the spirit of service in helping to solve the tremendous and baffling problems of village life. It is our aim from the beginning to keep the students in actual touch with village life. They are encouraged to assist in local village work, and in this connection have begun to run small Sunday schools in nearby villages and a Sunday evening meeting for village herd boys. Last year we suspended ordinary classes and went camping for nine days, doing chiefly evangelistic work, not far from Chapra. And at the beginning of this year the students who had completed a year's training were sent out to work for three weeks in one each of several local villages, where they taught in the school during the day and had the opportunity of studying village conditions at firsthand. All this helps, we hope, to make their training real, keeping it in touch with just the kind of conditions in which they will be called upon to work.

It is impossible to do more than mention the students' training for their classroom work. Classes in principles and methods of education, conducted as far as possible by the discussion method, have demonstrated that the students, though mostly only Middle school passed, are generally quite fit, and, if rightly helped, keen as well to do some thinking on the fundamental problems basic to all educational work, and to understand and try out new methods of teaching. The future development of Primary education in Bengal depends largely on whether village teachers such as these will go on thinking and working in their schools in a spirit of faith and experiment.

The Training school, it should be added, is a co-operative piece of work. Six churches or missions have already co-operated in sending students. The work of the school,

therefore, ought be bear fruit in many districts; and it is our faith that something not inconsiderable is being done towards the improvement of that all-important institution, the village Primary school, and the revivifying of the Bengal village.

## 5. Conclusion

It will be seen that the four departments—Middle English school, Workshops, Farm and Training school—are just parts of one big whole, the aim of which is to provide a type of education that will be effective in the rural areas of Bengal. As was said above, we are continually learning, adapting, improving and developing, and have by no means reached our goal. The life at Chapra is a full and varied one. Difficulties and opportunities abound, but there is really only one ideal, the building up in all of a full and healthy religious life; in other words, the making of *pukka* Christians. This is best seen in the person of our chief, 'Hicky Saheb.' The writer of this would lose his job if he divulged too much, but this much he must say, and risk the Poor House, 'Come Dalton Plan, come Moga, come any method old or new, so long as we remember the *raison d'être* of our existence in India, namely (1) the building up of Christian boys into the faith of Jesus, that they may go out as leaven; and (2) the bringing of non-Christian boys into touch with Jesus.' This is 'Hicky's' faith and life, and it is because of this that there is a spirit about Chapra which is catching.

Picture a sparsely furnished room next to the big dormitory. It is the principal's room. He is lying on his bed, or on that part of it that is not occupied by boys. The lads are yarning with the 'Chief' as they would to a friend. It may be the question of minor thefts in the school; or in what spirit 'Chapra Boys' should take a victory or defeat in games; or how they can best serve their country when they leave school and go out into the world.

In such talks character-building is done and, at least, boys are shown the path of righteousness in their youth. Be they Christian, Muhammadan or Hindu, all will admit that such instruction, or advice, or by whatever name it be

called, is the only foundation on which to build up an education that is to be nation-building in value.

As Mr. Ryrie has said à propos of the Training school, 'the keynote is service.' Given that in the spirit of Christ, plus all that educationalists have discovered about the mind of the child, and the 'many-headed problems' can and will be solved.

G. F. CRANSWICK.

# VIII

## SOME EFFORTS AT VOCATIONAL TRAINING, SANGLI, SOUTHERN MARATHA STATES

THE Sangli Industrial and Agricultural School has existed as a school of Elementary grade from the very beginning. In fact, it was started many years ago as a Primary day school, and its evolution up to the present time has been a normal and gradual one, the aim always having been kept in mind of training, primarily, the youth of the Christian community for a successful independent life. More than a quarter of a century ago it was felt that the type of education then being given should have more of an industrial bias to it, and some fifteen years ago this idea was supplemented with that of the agricultural bias. The beginnings in each case were small. There was no radical revision of the curriculum, but the new ideas were introduced in such a way as to make them become part and parcel of the work of the school. These ideas were not always as acceptable as they are now, but they never caused any serious disruption. Boys have been going to the same classrooms and have been taught practically the same subjects throughout the major portion of the life of the school.

Training in the trades and agriculture is essential for the welfare of the Christian community. Missions, generally, have recognised this, but the community for which this training has been given has not always been so ready to take advantage of it. However, more recently there has been a marked improvement with respect to the attitude towards such training. It is not necessary that the factors bringing this about be investigated, but one notable fact is that this interest is touching the whole life of India. In the Southern Maratha country, for instance, considerable numbers of high-caste young men, Brahmins amongst them, are 'going in' for training either in the trades or agriculture.

And this means dirty, hard, manual work. Along with that goes book knowledge, of course, but the practical is stressed. This interest on the part of the non-Christians has done much to stimulate more of it amongst the Christians. And for all such help, direct or indirect, the Indian Church should be glad.

It has been the aim of the Sangli Industrial and Agricultural School to try to meet the economic problems in its own particular section of the country. The trades most suitable have been carefully selected and are being taught, with a view to turning out young men who can 'carry on' successfully themselves. In the case of masonry, tailoring and carpentry, the greatest success in this respect has been achieved. There are a goodly number of such Christian tradesmen scattered about in the villages and rural areas of this general section, as well as in towns and cities near and farther away. Lately the call of the cities has not been so strong, fortunately, and the number attracted to such centres is decreasing, while the number going to rural regions is increasing. Most of these young men seem to be able to 'get on to their own' very soon, for which the school is most grateful. There is a good demand for such artisans. Better training, generally, means better and more satisfactory work, and a satisfied customer is a good advertisement—be he a Hindu, Christian or Muhammadan.

In the case of smiths, motor mechanics and agriculturists, the same success has not been achieved, so far as independent effort is concerned. There is hardly sufficient all-year demand for smithing as yet, but as rural conditions improve such demand will probably grow. Lack of capital hinders young men from becoming independent in the motor business, or agriculture, until after accepting service they have laid by enough to start out for themselves. In this connection it is interesting to note, however, that a goodly number of non-Christians are taking to these trades, because of the fact that sufficient capital does appear to be available to them. Christian lads take up motor driving as servants, while most of the young agriculturists have gone into positions of teaching or management. Later on it is their intention to have their own service cars, or work their own land.

These, then, are the trades taught, but in passing it may be of interest to remark that, at the request of the Indian staff, ten in number, eight of whom are Christian, agriculture in some simple form—gardening for the first two years and field crops for the last two—is a required daily subject, all pupils, regardless of their special trade, spending one period of 45 minutes per day at it. The argument was this: Everyone, whether he goes to the cities for employment or not, sooner or later wants to come back to his village, buy land, or redeem that now in the possession of the moneylender, farm it and settle down, for this seems to be the best security for peace and happiness. Such being the case, why should not each one be better prepared to farm when his time comes to do so? So, for the last four years, this requirement, with project method in vogue, has been in force. During most of the time the boys are at their own plots. But when the weather is unfavourable, they are given talks on the various crops, methods of cultivation, etc. At first there was no little complaint, but now there is keen interest in this subject.

It is the aim in the whole school to keep everything on as simple a basis as possible. There is not much expensive equipment, although the school is well-housed. The school farm can boast of only about thirteen acres, but a very intensive type of agriculture, with poultry, fruit culture and gardening emphasised, is being taught and demonstrated.

Although the farm acreage is not large, it is utilised as one would like to see much more land about the villages utilised. Poultry, gardening and fruit growing have been receiving the major share of attention, while dry farming has been stressed where field crops are grown, for Sangli and a large area about it lie in a region of scanty rainfall. Fowls have been tried and tested in this climate and have shown that they do very well indeed. Hence it has been the aim to show how the country hen can be improved by the process of 'grading,' through breeding her to cocks of pure breed. Housing problems have been tackled with a view to demonstrating how something cheap yet suitable to the purse of the villager can be constructed for 'Biddy,' so as to make her more comfortable and thus more

productive. Simple appliances, such as may be had readily and at little cost, have been devised. Fruit trees have been cultivated with a view to making the land still more productive. In brief, the effort has been to train and likewise demonstrate how the land can produce much more, and that continuously throughout the twelve months of the year.

More recently the goat has been taken in hand much the same way as the chicken, for it is felt that she may become the 'poor man's cow' in India, just as she is in Western lands. Here, too, the outlook is good. India possesses millions of goats and chickens, but of what inferior qualities! So, why not show how they can be improved and thus become of greater value to the poor villager? Good fowls are now to be seen in dozens of villages all throughout this region, and it is the expectation that the good goat will supplant the mongrel animal now found everywhere. Milk is not a common article of diet in most homes, but eggs are used much more frequently than they used to be in these parts. Sick boys in the school are given goats' milk to drink, and they admit that it is good. In Sangli City there is a steady demand for it. Every pupil in the agricultural department has his turn at caring for both goats and chickens, and regular instruction in feeding, housing, breeding, etc., is given to each one.

The cultivation of fruit and timber trees is receiving no little attention. Fruit and poultry make a splendid combination. Wood for fuel is becoming very expensive, hence the need for producing more of it.

The annual attendance in all departments runs to about 60 regulars, who take the four years' course as required in the several trades, and some 15 to 20 specials, who come for short courses in motor mechanics or agriculture, lasting either three or six months. Those taking these short courses are generally maturer young men with considerable schooling, while the lowest age limit for regulars is 14 years. It is usually advisable that one who enters as young as 14 or 15 years should have a year or two of practical experience before he goes out for himself.

This school, while stressing the practical, has not mini-

mised the importance of the cultural. It has not strictly followed Government requirements, but has attempted to make classroom work fit the training in the shop or on the farm. Daily Bible study is required; there is a weekly class in book-keeping for all; sports, Boy Scouts and a Literary Society have been part of the programme for some years, and, more recently, lectures on co-operative organisations are being given to the older students. In addition to two missionaries, one for the trades and the other for agriculture, there are two sets of teachers, six in the first set being required for the several trades, and four in the second for the classroom work. The wife of one of the missionaries supervises the tailoring department, and English is taught in one class by the wife of the other.

The pupils are divided into two shifts, one half attending classroom work and the other their trades, and vice versa. The daily programme begins with a prayer service at 6.45 a.m., physical drill at 7, then gardening or field work for the shift that attends classroom work in the morning, the other shift going to their trades. Regular classes for the morning shift last from 8 to 11 a.m., when all boys in both shifts attend their special trades' classes for theoretical instruction, e.g. drawing, lectures on mechanics, lectures in agriculture, etc., these special classes lasting until noon. Then there is a two hours' recess, when the shifts reverse their programme, the afternoon classroom pupils taking their garden or field work from 5.15 to 6 p.m. At that hour all work stops everywhere, and sports are indulged in until dark. Studying is done during the noon recess and a night study-hour lasting an hour and a half. The day is a long one for both pupils and teachers, but there is plenty of variety and exercise, so that the time usually does not drag. The boys have excellent appetites, and are given a reasonable amount of good, wholesome food. The health of all pupils has been most satisfactory. They go out as strong, well-developed young men.

Regular pupils are supposed to have finished the four Primary standards before entrance, but, because of the lack of suitable educational facilities in some of the rural areas, it has been found necessary to conduct the third and fourth

standards as a temporary measure for big, strapping lads. However, as village education improves and the Community Middle schools function better, it is the expectation that all pupils will come prepared to do a higher grade of work, both in the classroom and at the trade. Certain it is that this type of education should be made more attractive for the more intelligent. Dullards or want-wits had better stay at home, for they will become none other than coolies. The Christian community needs men of courage, good judgment and enterprise, and such should be encouraged to take up vocational training. Otherwise, few will be able to stand up against keen competition in the cold, hard world.

An Industrial school is an ideal place in which to develop the spirit and practice of self-help. At Sangli the boys are required either to furnish, or work for and earn, all their clothing, bedding, books, tools and eating utensils, as also the equivalent of Rs. 2 per month for boarding the first year, Rs. 3 the second, Rs. 4 the third, and Rs. 5 the fourth. Their work is paid for at slightly less than market rates, it being understood that full market rates are not paid because supervision of work is required, and that costs something, especially where young, untrained labour must be looked after. The requirements just mentioned are not easy for new boys to meet, but during the third and fourth years, when their labour becomes truly productive, they are often able to earn enough to pay everything and put aside savings in the post office bank for future needs. And this everyone is encouraged to do. Fees are remitted for general excellence in conduct, classroom and trade work, and boys are encouraged in every way to get on the monthly honour roll.

Open-air Sunday schools, some eight in number, are conducted by older boy leaders and younger ones as assistants in as many different sections of the city, and the Christian Endeavour society sends out its evangelistic group to nearby villages fairly often. Regular church and Sunday school services are attended, and Sunday evening talks on life's problems are regularly held. The school library has a goodly selection of secular and religious books and periodicals in English and the vernacular. It has been very

gratifying to see reading become more popular in recent years. However, there is still a very great need for many more books on technical subjects in the vernacular. Perhaps those connected with such schools can help to meet this need.

The financing of such an institution is a big problem. It is often the tendency to gauge its success by the amount of money it earns through the sale of products, produce, etc. This is more or less natural, perhaps, but the danger is that production may be unduly magnified and instruction sadly neglected. Pupils must be taught that one of their chief sources of satisfaction is the satisfied customer. That is all very desirable, but to achieve it great care in training is necessary. One teacher cannot take care of more than ten pupils at a time, and that is expensive business. In the agricultural department just as much care is required, especially since carelessness is apt to be rampant everywhere. And if the project method—so suitable for all such training—is employed, one cannot hope for much income to the school. However, it is by no means a hopeless problem. At Sangli the annual budget amounts to about Rs. 18,000, of which Rs. 6,000 come from the Home Board. The balance must be raised from sales, fees (and these come chiefly from the non-Christian students), etc., for the school is in an Indian State and gets not one pie in the way of a Government grant. However, through the practice of strict economy, the school has been closing its books without a deficit for several years, although it is not satisfied that its training is on as high a plane as it ought to be.

An institution of this sort has a great opportunity to extend its influence beyond the sphere of its immediate locality. Customers, hearing of its good work, may come from considerable distance, while farmers will come to see crops, live stock, implements, etc., from miles away, and invitations to go and visit them, give illustrated talks, advice on their problems, etc., will be received. What a splendid opportunity to do humble Christian service in a way that is bound to influence the heart in favour of Him whom we serve! Oftentimes the financial pinch is felt most

at this very useful phase of the work, for funds do not permit of such extension service.

All this is just a simple tale of what one small industrial institution is trying to accomplish. The spirit of Hampton and Tuskegee is being called for in India, and these efforts are being put forth in response to that call. There is nothing new or especially different in this tale, nor does this school by any means claim that it has 'attained.' No; there is still the 'pushing forward,' and ever forward, for it and all such schools. As intimated before, the standard of teaching must be improved, and better methods need to be introduced into this kind of education just as much as into any other kind. However, the situation described in this tale is not peculiar to any one section of the country. Larger and more extensively equipped institutions may be needed in certain places, but the humbler ones may find their niches and do their work just as surely. If any country needs this kind of education, India is that country. This fact is so apparent that one need not take time to discuss it. Here is a great challenge for Mission and Church co-operation in this kind of work. Teachers, capable, efficient and enthusiastic, for such schools are very rare, and financial problems are not those of easy solution. But combined efforts mean greater power; and greater power, with God's blessing, will accomplish wonders. Will the Missions and Churches accept this challenge?

JOHN L. GOHEEN.

# PART II

## SOME RURAL SCHOOLS FOR GIRLS

9. The Lucy Perry Noble Institute for Women, Rachyanapuram, Madura.

10. 'Making the School a Home,' Pakaur.

11. A Curriculum in Practical Arts, Ankleswar.

# NOTE ON PART II

A Vocational Middle school for girls has an aim quite different from that found in a corresponding school for boys. Self-support, entire or partial, may be a subsidiary portion of that aim, though this purpose, except as carried out with the aid of foreign markets, has not yet been achieved with any sort of completeness. The primary objective is, and always must be, the preparation of girls for home life; the production of wives and mothers who will bring into the home intelligence, interest and spiritual purpose.

A daily time-table and two courses of study show what subjects in home economics are being experimented with in three schools. For girls, far more than for boys, some sort of a cottage system seems indispensable. 'We learn by doing' and by 'doing' in situations similar to those in which the knowledge will be practised in later life. The old-fashioned 'barracks' system of the average boarding school has no similarity to the situations of ordinary family life. Cooking rice for two hundred people, or carrying water from the well, does not help the young wife to buy and prepare food in proper quantities and proportion for a family of two or three. Sweeping the same verandah every morning in the year does not teach how to make a village home tidy and attractive. Preparing a budget in the arithmetic class does not 'transfer' to the wise spending of her or her husband's first month's salary. Dates and battles in the history of India do not teach her how to live peaceably with her neighbour or 'in-laws.'

The following pages tell how a few schools are training wives and mothers-to-be.

# IX

## THE LUCY PERRY NOBLE INSTITUTE FOR WOMEN, RACHYANAPURAM, MADURA

THE Homecrafts School, with its enrolment of 100, was a gradual development, a result of taking a few young women into our Bible school with a view to establishing them in their Christian life, and giving them more Scripture knowledge. Their need of more general education was so apparent, and this need so widespread in the Christian community, as to lead us to open more and more classes for these younger women until we had a fully organised school. Its work goes on in three departments, viz.:

1. *The School.* Nine classes, with a syllabus corresponding in general, yet differing in several important particulars from that of the Elementary school. For instance, in the latter schools only Indian history is taught, and a girl may spend eight years in school without acquiring the ability to read an ordinary newspaper with the smallest intelligence. We are, therefore, expanding the course in history, and are trying to teach geography therewith, using all possible charts, maps and pictures of scenery, customs, costumes, and occupations, in order to lend vividness to the study. We have added a course in 'Family Medicine' and another in 'Home Management,' both of which are somewhat differently carried out from any usual work of the Elementary schools.

2. *The Homecrafts Department.* Most of the girls received here are unable to pay fees, clothe themselves and pay for books and stationery or travelling expenses, or to provide 'pocket' money. Without some means of earning their way, they would be deprived of any opportunity for education. With a view to giving help to such, we organised our work-rooms, where each girl may work

three hours daily at some craft, which may also be useful to her in after days in her home—needlework, lace or weaving. We propose to weave the sarees worn by the girls and women, to learn to cut out and make all the garments likely to be needed in the Indian family, and also to get in from our fields, as far as may be, the food we eat. We do not hesitate to call upon the students for any work on the place within the possibilities of time and strength. Many hundreds of garments and articles for household use are made in the work-rooms for sale, and the annual task of selling these adds largely to the labours of the principal. A monthly stipend is paid to each girl for her work, and this money, thus earned, forms a very valuable basis for the work of the

3. *Home-Life Department.* The activities of this department are the special feature of our work, and are carried out by the aid of: (1) the usual domestic work of the school, done in groups under the superintendence of teachers; (2) in model cottages, erected in part by the girls themselves, in which they keep house; (3) in the 'Mothers' Memorial Nursing Home,' which has its dispensary and two wards with comfortable beds for the sick; (4) by the use of the school post office, bank and shop, all as a means of training in the use of money and in the conduct of ordinary affairs.

The institute, as described above, owns 46¾ acres of land just outside the municipal bounds of the city of Madura, in South India, and is one of the institutions of the American Madura Mission. Its location is in the open country, surrounded by its own fields, with blue hills in the near horizon. Thirty-five acres of land are under rice cultivation, and the rest occupied by the excellent buildings, which have been the work of the past ten years.

One member of the staff has her duties chiefly in connection with the Home-Life Department. On this 'compound' there are 200 or more people for whom we, as missionaries, are in some sense responsible—teachers, their families, pupils, and employees of sorts. We are carrying on with a staff of 13 teachers, 1 farm superintendent and maistry, 1 writer, 1 matron, and 2 nurses;

while gardeners, farm labourers, and servants add 7 more —25 in all.

When the day set for opening school comes, and the girls arrive with their admission cards in hand, we generally have the immediate sad task of weeding out some whose age or physical fitness have not been correctly represented. The girls come from remote places, by motor bus or train, bullock cart or walking. They are weary and travel-worn, and newcomers exhibit signs of the hard life of the villages. Some of them are as wild as the deer of the forest, and as frightened and ready to run back to their jungle homes.

Each girl reports to the superintendent of the Home-Life Department. Her box of possessions is carefully examined, and a complete list made and pasted on the inner lid of her box. This examination is accompanied by a friendly talk, which reveals the girl's home conditions, as well as her needs, and is the beginning of the long-continued close personal dealing, which we think more valuable than classroom study. The girl accounts for any money she may have in her possession, and her first deposit in the bank is made. She is then given her food ticket, and sent for rest and refreshment. Each girl will, of course, be assigned at once to her section of the school, to the class for which she is fit, and teachers will be busy preparing their syllabus books and the new lesson notebooks required annually. The principal meets all the teachers at once for a word of welcome and direction as to the year's work and for prayer. New teachers are welcomed and introduced, and our first assembly takes place, with all present, in the attractive assembly hall. In the meantime, the pupils of the schools, excluding the day scholars, are getting their assignment to one of our 13 'families,' each under a 'mother,' a senior girl or woman upon whom is placed much responsibility for the nine or more members of her family; while these 13 mothers form a group to do intensive work with. Each 'family' bears the name of some flower, or such as 'Star' and 'Sunbeam,' while the children who are here with their mothers and board inside are put into the family of 'Brownies,' with the watchword 'Little Helpers.' Each

family owns a painting representing its name and watchword, and this is highly valued by the girls.

Each mother gets her family up in the morning and conducts prayers with them, seated in family circles, instead of in one large group. She is responsible for seeing that they get their daily bath at the hours assigned. The household tasks are assigned to these family groups, and in the early hours of the day the sweeping, dusting, and arranging of the classrooms is done, with superintending teachers in the background, while some will be at work in the compound to keep the paths clean. Our grounds have a well-kept appearance often remarked upon by visitors. Then comes the first meal of the day. This has been prepared by the group assigned to that work, assisted by the cook, whose continuous presence in the kitchen we find necessary. The pupils sit in family groups, and these own a family mat to sit upon, bought by themselves. Our dietary is somewhat in advance, we think, of that of the ordinary boarding school. We have insisted upon a variety of grains, have some dishes with sugar, curds when possible, and some fruit. This is also by way of teaching cookery, and giving instructions as to dietary.

At half-past seven each morning a visitor to the school would find 12 family groups busily at work, according to a definite time-table. One group will be doing 'family sewing,' mending their own clothing or making garments for themselves. Another will be making baskets or mending them, an art useful in the Indian home; another will be weighing, measuring, calculating the day's supplies in the storeroom; another will be handling our store of grain, which has frequently to be spread out to dry, or boiled in the husk and afterward husked for use. Other groups will be gardening or learning cookery in the model cottages, of which we have two. Another group will be assisting at the morning clinic in the 'Mothers' Memorial Nursing Home,' where those who are ailing are required to report each morning, while a 'family' group works alongside, getting opportunity for observation and for oral instruction.

Just as soon as possible after beginning work, every

woman, girl or child in the school is medically examined and registered in the Nursing Home, and each one given a page in our books, recording all possible facts of her physical condition. They are often sadly below par as to health conditions, the victims of wrong diet or insufficient food, or of life in insanitary surroundings, or of extreme poverty or hardship. We cannot hope to undo all the bad effects of these, but during their entire stay with us we are constantly at work to establish the health of our students.

To return to our model cottages—these are built like ordinary village houses, of mud and thatch. The girls did what work they could in building, trampling the mud and plastering it up. One house contains but one room, with a kitchen and a work verandah. The other has two front rooms separated by a hall, with a storeroom and a kitchen at the back, and the work verandah. This is an advance upon the other in space and appointments. They are both models, in that they are kept neatly whitewashed, are fenced in, and the enclosure laid out with little walks, grass plots and flowers, and a vegetable garden, from which fresh vegetables are had in their season. The girls help to whitewash and even repair, and make some additions for convenience according to their own ideas. A family is assigned to Model Cottage No. 1, and allowed to keep house for two weeks. After perhaps two turns there, they will be sent to Model Cottage No. 2, where they have more advanced work, and where we hope soon to keep a cow and fowls. In either case a programme of life and work is followed. Life there would have little value as training were it not carefully superintended. The superintendent, with a teacher, works along with the girls, and they manage to create and keep alive a great deal of interest. The mother is responsible for carrying out the programme of each day and for maintaining good relations among her 'children.'

Each girl earns a stipend for the work she does in the work-rooms and fields. From this she pays Rs. 4-8 monthly for her food. Half of this amount for each member of the family is given back for the purpose of

housekeeping for the fortnight. It is given in Indian token coins, to prevent possible loss or other complications. The family is required to make a budget. All must not be spent just for food. Some for clothing, for education, travel, incidentals, sickness and benevolences must be laid aside. They must live upon the rest. No ordinary supplies are given during this fortnight except what is bought and paid for, and this buying is done at market prices in the main storeroom of the school. This involves planning for meals, weighing, measuring, pricing, paying, accounting, cooking, serving. Small expedients of economy are practised, and the matter is one of real experience ; and sometimes the mother is very serious over the way her money is not holding out. During the fortnight there is practice in special cookery, and guests may be invited for a 'feast' prepared and served by the family. Letters of invitation are sent to some members of the school staff, or even to missionaries outside. Many happy occasions are thus made. The classes leaving the school, or missionaries leaving on furlough, and, on one occasion, the Collector's wife, have been thus entertained.

The families thus taking turns are strictly marked under certain headings, and the family taking the highest marks is awarded a prize at the close of the school year. They are allowed to choose between money to spend for themselves or something for the house—a clock, a brass water-pot, cooking vessel—and have felt much pleasure in making their addition to the house furnishings. When Model Cottage No. 2 was built, the students collected money among themselves to buy such articles as they had found desirable to have for entertaining guests—dishes of sorts, with spoons, knives and forks. It was entirely their own idea and we permitted it.

One duty every mother has to perform every month is to help the members of her family make their budget for the next month. Village girls have no idea of the necessity for towels, or of the value of a blanket in the chill of the rainy season. Careless spending of any little sums of money given by parents may be the rule among school-girls. So we require a budget, or carefully prepared list

of articles to be bought, when Banking Day comes. The money to be regularly contributed for benevolences is written on the board for clearness sake, then listed; the bank balances noted by examining the pass-books; and then, according to the amount available, whether much or little, plans are made. Perhaps this month a towel may be bought, leaving something towards a blanket next month, or a jacket, or petticoat, or saree, or box or some toilet article. Every month something goes down for soap, and, recognising the universal schoolgirl's craving for sweets, we get clean and safe sweets and put them in glass jars, and quite approve of a small sum on the monthly budget for these. Thus each girl will be planning ahead, saving for a purpose, and buying nothing in a merely impulsive or wasteful way.

Banking Day is a great day in the school. All transactions are made in the books in the office, but the girls go through all the processes as a matter of education. Each is provided with a *pay-slip*, stating the amount the school is paying her for her work in field or work-room, and what she is to pay the school. They are dealt with by families. The teachers are all in their place for the transactions, in which most of them have a share. A teacher pays each girl as she comes (in Indian coin tokens), and receives from her the payment for food. The girl then goes to the bank, where the cashier is in his place behind his wicket window. In a small place adjoining the dispensary we have a very simple but business-like arrangement—a long counter with wicket window for post office, another for the bank, each properly labelled. The shop is separated by a lattice, which can be locked. The cashier receives the girl's 'balance,' writes up her 'pass-book' and gives it to her. A teacher then helps her to enter transactions in her account book, everything received, paid and deposited. She has her certified 'budget' with her in duplicate. She goes again to the bank and (when necessary, with the help of a teacher) writes a cheque for the amount she is to spend. The cheques are in little books and have a stub, so she has a record of her own. This time she gets actual money from the bank. She then goes to the shop

to buy. The shelves of the shop are well supplied with pins, needles, thread, toilet articles, cups, plates, mats, blankets, towels, cloth for jackets, petticoats, and sarees of sorts, sweets, and perhaps useful shoulder pins—everything very real and just to the girls' needs, with some regard to their liking for pretty colours. The saleswomen are behind the counter with their yard sticks, and the girl sees her cloth measured off and her sweets weighed out, and her bills written into the books, and the transaction is a real one and has the interest of real bazaaring without its temptations to wasteful expenditure.

In the monthly budget will be an item for stamps. Letters and postcards must be sent regularly to the 'folks at home.' So back to the post office for those purchases. The post-mistress is at her wicket window, and she has a store of cards and envelopes. Post office rules in clearly printed Tamil are in sight, and the slit in the counter over the locked letter-box is ready to receive the letters and cards when written. The post-mistress is present every morning to transact post office business. We are four miles from the post office, but the authorities there kindly send us notices of money orders and parcels, with receipts to sign, and orders to fill for delivery. All this business is real practice for the students, and, done over a counter at a proper window, with a specially designated official, it has more value as education than if done by a perpetual application to the principal at her desk for postcards, etc. The post-mistress just now is one of the younger teachers, and we consider it her duty to give instruction in the right method of signing receipts, filling in money orders, and doing such other business as is necessary. She collects from the box all the letters, and brings them to the principal's office, from which they are sent daily to the General Post Office in the town.

After finishing all these transactions each girl passes into the next room, where teachers are waiting to assist her to write down every item in her account book. Her balance in her cash book must correspond to her cash in hand. Every woman and girl in the school is put through this process every month, and it often requires a day and a half

of hard work to complete it. After that, another day of work is generally required to square accounts in the shop, compare the books with the girls' budget lists, and take the inventory, in order to be ready for the next Banking Day. Every month we spend from Rs. 100 to Rs. 300 in stocking the shop, and the cash from sales comes in to reimburse us, and the balance of stock must tally. We keep a stock book and a bill book. As to the bank, each girl has an account on the books, with all deposits, withdrawals and the balances carefully shown, and owns a pass-book and a cheque-book.

As a part of our work in the model cottages we have a course of study in home management, and in connection with the nursing-home experiences a course in family medicine. The former discusses, on the side of theory, the problems of home-making, food, dress, money-spending. The latter includes brief lessons in physiology, personal hygiene, the recognition and home treatment of diseases, and lessons also on the care of the sick. These courses might be counted as pertaining to the syllabus of our ordinary school work, but because of their relation to the practical activities of the model cottages and the nursing-home, we have always considered them as a part of the work of 'The Home-Life Department.' When we see a baby brought in from some house in the compound, and carefully bathed, and the little things done for it which every mother ought to know how to do, and see the girls eagerly observing and sharing in the work, it is certainly 'life' on the plane of reality; as also, when tonics are made from herbs procurable in the bazaar, and their effect watched upon patients, and skin diseases treated and the ointments actually made and applied, the thermometer used in fevers, and many other useful things actually learned and taught.

It is real life when the planting time and harvest comes, and the women go to the fields singing and clapping their hands, jumping and springing. They do all-day work, standing in the water transplanting the rice over our 35 acres. They weed it, and reap it, and help to winnow and thresh it, and bring up the straw on their heads. They handle the grain all the year, boiling, drying, husking it;

and eat the food from our own fields all but six weeks of the year. All this has been willingly done, and our harvest festivals and home celebrations are happy events following. The whole school turns into the fields at the harvest time, and classes are forgotten for a time; but we feel that the lessons learned in the cottages, in the nursing-home, the post office, and bank and shop, the work-rooms and the fields are better and higher, for they are lessons of *life*.

EVA M. SWIFT.

### HEADINGS UNDER WHICH HOME-LIFE IN MODEL COTTAGES IS VALUED AND SUPERINTENDED

I. Management.
II. Daily Life.
III. Cooking.
IV. Entertainment.
V. Cleanliness.
VI. Health Directions.
VII. Upkeep of Furniture.
VIII. Keeping of Accounts.
IX. Special Improvement.
X. Punctuality.
XI. Gardening, in general.
XII. Gardening, in special.

Total Marks—100.

THE LUCY PERRY NOBLE INSTITUTE FOR WOMEN, RACHYANAPURAM, MADURA

TIME-TABLE FOR HOME-LIFE ACTIVITIES, 7.30–8.30 A.M.

| | Family Medicine in Dispensary and Nursing Home. | Family Sewing | Cookery | Weighing and Calculating Food Stuffs | Grinding Ragi | Sifting Grains | Sorting, Cleaning Grains | Basketry | Bringing and Boiling Drinking Water | Model Cottage Gardening, Housekeeping |
|---|---|---|---|---|---|---|---|---|---|---|
| MONDAY .. | Carnation | Chrysanthemum | Sunbeam and Zinnia | Star and Pansy | Rose | Violet | Daisy | Sun Flower | Lily | Carnation and Jasmine |
| TUESDAY .. | Chrysanthemum | Sunbeam and Zinnia | Star and Pansy | Rose | Violet | Daisy | Lily | do. | .. | Resident Family |
| WEDNESDAY .. | Sunbeam and G. and G. extra | Star and Pansy | Rose | Violet | Daisy | Lily | Zinnia | do. | Chrysanthemum | do. |
| THURSDAY .. | Star and Pansy | Rose | Violet | Daisy | Chrysanthemum | Zinnia | Pansy | do. | Lily | do. |
| FRIDAY .. | Rose | Violet | Daisy | Lily | Zinnia | Pansy | Chrysanthemum | do. | Bible Classes, Senior & Junior | do. |

# X

## 'MAKING THE SCHOOL A HOME,' PAKAUR M.E. GIRLS' SCHOOL

IT was a hot day in April. We were travelling by Ford, *alias* Elizabeth Ophelia, over a rough and little-used road, to a distant Santali village, to visit a family who had been Christians only two or three years. They had repeatedly urged us to come to their home and spend the day with them, but school duties, and the fact that the distance was so great, had caused us to put them off from time to time. But finally the day was set and we were on our way. The heat was so great that we almost wished we had not come, but when we arrived and were received so hospitably, as real relatives in this Santali home, we forgot the discomfort of the heat and the bumps along the way.

This Santali family we found had an unusually nice home. It consisted of two stories, although the upper story was not very high and was used chiefly as a storeroom for supplies. The walls of the house were of mud, taken from the land the family own. They had been carefully built according to Santali custom, and baked in the sun until they were as hard as brick. Covered with a wash of white earth, they looked neat and clean. The roof was of bamboo and thatching grass, raised on the land which the family own. The rope which tied it together was made from jute, also raised on their land. They produce practically all their food, rice, dal, vegetables, spices and grains for oil. They keep chickens, goats and pigs. They are almost independent. The father told us that their only real need which they themselves could not supply was for salt and cloth. They hope to meet the latter need by sending one son to a weaving school to learn to weave.

This family is not only wealthy in material possessions

but also in sons. There are six of them, fine, stalwart lads who have learned to read and write in Government schools. One had already married and brought his wife home to be another helper in this family, who own and till their own land. In addition to the sons, there is one daughter. When they were baptised, the missionary persuaded the parents to allow the daughter to come to school that she might learn to read. When I saw her home, how thankful I was that we had the beginning of a school which would not alienate her from her home and family, but would help keep her a part of it. In the old days, when our Santali girls attended a Bengali school of dormitory type, we had many complaints from Santals that girls who came to school did not make good wives because they did not know how to help their husbands work the land. They lived in brick buildings in school, so they did not know how to care for a Santali home, and, since they were home so short a time during the year, they did not know how to cook for an average-size family. The question was often asked, 'What good does it do us if a girl can read and write, if she cannot plant rice, keep her house clean, and does not know the customs of her own people? It is all right if she is to be a teacher, but we do not want such girls for wives.'

But at last, after years of prayer and planning, we have a beginning of a school for Santali girls, whose aim is to build an ideal Santali village, with model homes, where the girls will not forget their beautiful village customs, but will preserve all that is best in them, and, through learning the laws of health and sanitation, make better villages and better homes when they leave school.

First, the school homes themselves are like Santali village homes, except that they have more doors and windows, and consequently more air space. Each cottage has two rooms, one for a teacher who acts as house-mother, and another large enough to accommodate eight or ten girls. The plan is to put four or five little girls with four or five big girls. Then each big girl has a little girl to whom she is big sister. This home the girls keep in order. There is an inspection card in each house, which states that the room must be swept every day, bedding and clothing in

place, dishes on shelves, cook-house clean, windows open, and courtyard clean. Each Saturday the girls remove everything from the cottage and clean it thoroughly. They know just how to fix the cracks that appear in the walls during the intense heat of the dry season. After the rains they go over the whole house, repairing every crack and cranny. Then they wash it with the white earth, which makes the houses look as good as new. They work out their own ideas in decorating. Some mix the white earth with red and make a border about the lower part of the house. Some burn straw, and, mixing it with earth and water, use that to decorate the verandahs and pillars. This work is done during work hours set aside morning and evening, and on Saturdays.

We have tried to meet the objection to the children not knowing anything about farming, the Santal's chief occupation, by giving holidays during part of the working season. Then we are fortunate in having a large mission compound with a great many rice fields. The girls did all of the transplanting and weeding of the rice this last year. The boys did the harvesting. That is their portion of the work. Each cottage also has its own garden. The girls can have the vegetables they like best. They also have flower gardens near their houses.

As soon as enough cottages were complete, so that the girls could all have their own homes, they began to do their own cooking. There is a regular programme for each house arranged at the beginning of the term, so that each girl knows on which days of the week she is responsible for the meals. The older girls cook the rice and curries, while the smaller ones prepare the vegetables and spices. The rice is always clean and well-cooked, and the curries are usually good. In the last few months the head girl in each house has been given a week's supply of food at a time. She has a bottle for the oil, tins for salt and spices, a screened box in which to keep vegetables, and a large earthen jar for the rice. This teaches them to apportion the amount of food for each meal and to make the amount of food given last for the appointed time. This is preparatory to plans for the girls buying their own food, and thus

PAKAUR VILLAGE STREET

PAKAUR VILLAGE PLAYGROUND

learning to budget the amount of money which they have to spend.

There are very few orphans in the school, but there are some children of widows and children of very poor parents who need help. We have tried to provide for them by giving them work by which to earn money. Instead of asking for oil, books and clothes, they now proudly bring the money and buy them. The daily cleaning of their houses and cooking is considered a part of the regular school work, so they are not paid for that; but for planting rice, cutting grass, cleaning the compound, and repairing the mud walls they are paid at the rate of two pice per hour for the older girls, and one pice for the younger girls. This amount we pay the older girls is what we should have to give to Santali village girls, whom we should have to hire to do the work if the girls in school did not do it.

One girl is the school store-keeper, and pays her fees in this way. We keep such things as school supplies, oil, thread, hairpins, ribbon, soap, and pins in the store. It is open at an appointed hour in the day, and every girl has a chance to buy. Thus every little girl has an opportunity to learn what she can do with a pice, which she has earned by an hour's work. The girls are very generous in giving their money to various needs of the church. The treasurer of the Epworth League is a school girl. Last year, out of 45 members, 40 were giving a pice a week. The girls have a steward who is a member of the official board of the church. She collects the girls' contributions to the pastor's salary each month. Last year, when it seemed as though we should fail to raise the amount promised for our pastor's salary, some of them said, 'We will give; even though we give up our curry and oil, we will give.'

The girls' time may seem to be so full that it might endanger their health, but, on the contrary, the health record of the school has never been better. The height and weight charts show a gradual gain in nearly every case. When we were studying the laws of health in our Girl Guide group, one girl said, 'We are healthier here because we are busy working and get more exercise than we did in the old school'; and she added—'We do not have time to

quarrel either.' All have time for play as well as work. Badminton is a favourite game. We had a tournament this spring, in which two girls from each cottage were chosen to play. There were some splendid games played before the champions won the final.

One of our most recent experiments is a self-governing association, which we call by the Santali term *More Hor*, and which is more commonly known as a *panchayat*. It is made up of the head girls of each cottage, chosen by the girls in the cottage, a teacher, and the missionary in charge. This body deals with problems arising in the hostel. Each head girl, who is called a *manjhi*, is responsible for the girls in her cottage. She reports any problems they may have, and her attention is called to any neglect or breaking of rules caused by any of the girls in her cottage. We hope to co-operate by telling each other of our problems, whether missionary, teacher or girl, and thus work together to make a school of which we can all be proud.

When it is possible for our teachers to get more training in the project method, we hope to relate the projects in the hostel to the class work. When the girls begin to do their buying, we plan to try to work out their problems in the arithmetic classes, and problems in cleanliness and sanitation in the hygiene classes. A project we have in view now we hope to make a reality this fall. We feel the need of a prayer-room, or *asram*, in the school itself. The church is too far away for the girls to go when they wish to be alone, so we propose to build a little prayer-room in the village. One night we read together of the building of the tabernacle by the Israelites, how they brought their gifts, and how those who had nothing to bring gave of their labour and time. So we propose to bring gifts of labour and time, to prepare a place where we can go apart and be quiet for a while.

Thus we are working together, trying to build Christian character and prepare for life. Our school is young; we realise it is in the experimental stage as yet. No doubt we shall be able to improve on many things after more experience, but we do believe we have made a beginning on the right type of school for our Santali Christian girls.

M. PIERCE.

# XI

## SCHOOL OF PRACTICAL ARTS, ANKLESWAR

In Ankleswar, about a mile away from the boys' school (see page 58), an Elementary and Training school for girls is carried on upon similar lines. The value of such a scheme of co-ordinated work cannot be too much emphasised, yet such co-ordination is all too seldom found as a well-planned element of Mission policy. Too often girls who have had theoretical and practical training in the ideals of a Christian home have to accept as their mates for life young men to whom such ideals are as a closed book. In some cases the reverse is true.

In Ankleswar the two schools are run upon a well-thought-out and carefully co-ordinated plan. Because of this close relationship, it has seemed unnecessary to give a detailed description of the girls' school, but its scheme of studies is appended, showing how courses in health-education, house management, care of children and home industries take the place of the industrial and agricultural courses followed by the boys. The reader wishes he might look forward ten years and see the Christian homes that will be the product of this co-operative endeavour.

### Course of Study

#### First Year

1. *Religious Education*

   Bible—Old Testament History, Institutions, and Characters, Memory Work.
   Mission Study—A study of the development and growth of Christianity in the different countries of the world.
   Sunday School Teacher Training.
   Social Relationships and Christian Conduct.
   Practical Work.

2. *Education*

Child Study and Observation.
Story-telling.
Expressional Activities.

3. *Health*

Physiology and Hygiene.
First Aid.

4. *Home Economics*

Foods and Cookery.
Household Management and Accounts.

5. *Industries*

Sewing.
Knitting, Crocheting, Embroidery.
Laundering.
Gardening.

6. *Community Life*

Games and Garbos.
Music.
Reading and Poetry.
Use of Library.

SECOND YEAR

1. *Religious Education*

Bible—New Testament History, Life of Christ, Early Church, Epistles, Memory Work.
Mission Study—A study of the development and growth of Christianity in the different countries of the world.
Sunday School Teacher Training.
Christian Ethics.
Practical Work.

2. *Education*

Primary Curriculum in relation to Child Needs.
Principles and Methods of Teaching.
Observation and Practice.

3. *Health*

Household Sanitation.
Care of Sick in the Home.
Motherhood and Care of Children.

4. *Home Economics*

Nutrition and Diet.
Cookery.
Household Management and Accounts.

5. *Industries*

Sewing and Tailoring.
Gardening.
Basketry.
Spinning and Weaving (?).

6. *Community Life*

Appreciation of Indian Music, Art and Literature.
Teaching of Games and Garbos.
Organisation of Classes.
Conducting Meetings.
Story Hour.
Public Health.

E. N. SHICKEL.

# PART III

## VARIOUS EXPERIMENTS

12. Co-Education at Dornakal.

13. Village Supervision at Vellore.

14. Reclaiming Criminals at Atur through Adult Education.

# NOTE ON PART III

A FEW months ago an Indian educator was asked whether he thought India was ready for co-education. He replied, 'Don't ask about *India*, but about a certain particular place. Is X, Y or Z ready for it?' At least ten years of experience seems to prove that Dornakal is one of the places fully ready.

Adequate supervision is a *sine qua non* for education of the new type. Dr. Olcott describes an experiment which has been going on for the last five years in the area of the Arcot Assembly, South India.

Care of adults as well as children is a necessary feature of rural education. Mr. Narasimham describes his efforts in the education, material, intellectual, moral and spiritual, of a so-called 'Criminal Tribe,' a group born to social ostracism and predestined to crime, shut out from the ways of ordinary folk among the Salem hills. This experiment represents rural education in its broadest and deepest sense.

# XII

## CO-EDUCATION AT DORNAKAL

### Its Beginning

The Dornakal Training School was started in 1907 as the Mission boarding school of the Indian Missionary Society of Tinnevelly. The Society laid down in its constitution that its missionaries should aim at bringing up their converts on independent, self-supporting lines, and infusing such enthusiasm into them as to make them voluntary workers in the church. The Society was forced to take such a point of view, since it was not sure that the Tinnevelly Indian Christians would be able to increase their financial support in proportion to the progress of the work. In sympathy with this aim, it was felt that the children of the converts should be given such a training as would enable them to stand on their own feet and not look up to the Mission for employment at the end of their school career. Since all the converts were field labourers who had weaving as a cottage industry during the off seasons, it was decided to teach in the school improved methods of farming and weaving, which would better fit them for life. To these was added carpentry, even a smattering knowledge of which is of great help to the other two trades in doing minor repairs to ploughs, carts and looms. Most of the money sent by friends of the Mission was spent in buying lands, cattle, tools and similar things, which would justify the expense by making a profitable return in the future. Simplicity and cheapness were aimed at in erecting buildings, which were more or less temporary sheds. Trouble was taken to see that as little money went out of the school as possible. Furniture for the school, such as looms for weaving, was made at the carpentry department; cloth for the children, woven in the weaving department, was made into clothing by the

girls, both for themselves and the boys. The farm tried to raise as much grain as the children consumed. The boys helped in pounding the grain and in gathering the fuel, while the girls cooked for them. The field of the experiment was unattached to any existing organisations round about, so there was no prejudice or opposition of the people to encounter. The village children, when they were brought into the boarding school, were not introduced into strange, unfamiliar surroundings.

An attempt was also made to bring in adults to learn carpentry and weaving. The success in the former experiment cannot be said to be much, as the men were diffident at learning a trade new to their caste and traditional upbringing.

### Re-Organisation

As years went on, neighbouring Missions sent their boys who were no good at their lessons to pick up a trade in this school, while the Indian Mission sent its best boys outside for higher education. It is only since 1922 that the school has been constituted under its present name, as the joint school of the four Church of England Missions working in the Nizam's Dominions in the Dornakal Diocese. It is run by a board of representatives from each of the Missions. Its objects, as re-stated and affirmed under the new management, are threefold:

1. To develop in Christian boys and girls self-respect and self-reliance.
2. To enable the Christian boys and girls to become in the future self-supporting voluntary workers in the Church.
3. To raise the Telugu Christian community, economically and socially, by giving the children an education that will relate them to their home conditions.

### Working Out the Aims

What is known as vocational training is given in the school. The boys have agriculture, carpentry, weaving and leather work to choose from. The girls have no

option—this side of the work needs developing. They take their turns in cooking, gardening and poultry farming. They are taught to make their own clothing and that for the boys with the aid of hand sewing machines. The strength of the boys' school is 110, and that of the girls' is 35. The boarding arrangements are separate, but both boys and girls learn together. This has been found to be a great help in training the children's character. By the time the seniors are separated as full-time workers, the boys and girls know each other's faults and failings and there is no place for imaginary romance. During harvest time, when all the boys and girls help in bringing home the sheaves, they mingle naturally and do their allotted work, commanding each other's respect.

All the children are divided into two groups, full-time and half-time workers. Age and the ability of the children are considered when deciding under which group a child should go. The wish of the parents and the leanings of the child are taken into account when first a boy chooses his trade. It may be changed for another, at the discretion of the tutor, after a time. But no encouragement is given to change the trade after a training of one or two years. The full-timers work eight and a half hours a day and have half an hour's Bible class during the day. Special night classes are held for them, when they are taught their vernacular and a little arithmetic. The night classes are necessary, as grown-up lads are admitted fresh from the villages as full-time workers. The half-timers are at their manual work early in the morning and in the evening. They give four hours a day to it and attend school during the hotter part of the day for the five hours. The children are paid for the work they turn out; the half-timers get pocket money, varying from three annas to six pies; the full-timers are paid regular wages. No satisfactory way of calculating the work of the boys who work in the garden and farm has been worked out yet. The full-timers are made to pay their boarding fee from their earnings; and what is left over after paying their pocket money—varying from ten annas to four annas a month—is credited to their savings account. The savings are to

help the boys to start an independent career and to provide the means of buying the necessary tools for carrying on their work after they leave school.

By means of the poultry farm, which is only in its beginnings now, it is hoped to introduce good layers in the villages and help the people economically by increasing their means of earning a decent living.

## THE INDUSTRIES

(*a*) *Weaving.* All the industries aim at supplying local demand. In the weaving department, fly shuttle looms are used and ordinary simple weaving is taught. Saris, shirting cloth, honeycomb towels and bedspreads are some of the things attempted. The boys are taught to put their very best into their work. Carelessness is punished. Only fast coloured yarns are used. This, along with honest work, brings orders from such distant places as Rangoon, Cawnpore, Karachi and Fatehpur. Weaving is the one industry which has been steadily growing under one tutor. It is self-supporting and brings a profit of Rs. 300 per annum—another teacher's salary.

(*b*) *Carpentry.* This has suffered for lack of proper management. Orders are given by neighbouring Missions and by civil and railway officers in the neighbourhood. Tables, chairs, almirahs, cots and stools are some of the articles always in demand. The boys help in the erection of new buildings, in fixing doors and windows, and in putting up the roof. During such times, they are encouraged to take an interest in masonry and are allowed to help the masons and learn from them by observing them at work.

(*c*) *Leather Work.* This has had only a late start and was opened three years ago. Children of the leather workers only are allowed by their parents to learn the trade. Already the demand exceeds the turn-out. Shoes are sold as soon as they are made; sandals are disposed of in great numbers. Belts, wrist straps, dog collars and money purses are some of the useful things the boys are put on to at first. Attaché cases and leather bags

FIELD WORK AT DORNAKAL

Boys ploughing, and girls following the plough sowing seed.

CONNEMARA PUBLIC LIBRARY
14 OCT 1937

find a good sale locally. The location of the school in a Muhammadan country, where people as a rule do not go barefooted, and in a place where there is a fairly large railway population used to European style of living, is to its advantage.

## Garden and Farm

Trouble is taken to make the gardens and farm a model for the villagers round about. By proper manuring, thorough weeding, deep ploughing and rotation of crops, the boys succeed in raising crops better than their neighbours. The fact that their seedlings were stolen from their garden last year shows that their neighbours are aware of this superiority of their produce! It is left to the school to instruct outsiders and show them that it would gladly share the secret of its success with them. Besides raising enough vegetables for the boys' own consumption, they have been able to sell locally and to send by railway to boarding schools a hundred miles away. They fear local competition, as there are already two or three gardens laid out by individual capitalists.

## Poultry Farm

Rhode Island Reds and Leghorns are raised here. During the two years' experience, it is found out that, with proper care, these breeds can stand this climate. There is no doubt that when mixed with country fowls the birds will be hardier. The cost of keeping is very little, and plans are laid out to rouse the villagers' interest in this scheme. For the success of this enterprise, too, the locality of the school is an asset. Being near the railway and having direct connection with Secunderabad and with Singareni Collieries, where there are a large number of Europeans—and hence a demand for eggs—is an advantage which cannot be overlooked. To increase the stock the sale of fowls has been stopped for the present.

### Sewing Department

Here again, instead of creating a need, means are found to meet the existing demand. The senior girls are taught to make clothing needed ordinarily in any Indian household. The shirts and clerical robes and church linen they make help the Mission workers and clergy to buy these at a rate cheaper than they can get them anywhere else.

### The Old Boys and Girls

(*a*) *Weavers*. How far the school has been successful in infusing her ideals into her pupils should be seen in the lives of those who have left her and are scattered in different parts of the country. There have been so far no wholly self-supporting workers. There was such a one, a rare one. He was a weaver—a voluntary self-supporting worker in charge of a congregation. Unfortunately, he showed symptoms of leprosy and had to be sent away to a leper hospital for treatment. He is now completely cured and is a paid instructor in that hospital, teaching weaving to the patients. Four weavers are partly self-supporting and are in charge of small village congregations, receiving from the Mission a nominal pay of Rs. 4 per month. Four more are living independently of the Mission, earning a decent living by means of fly shuttle looms.

(*b*) *Carpenters*. A *matey* boy (servant) in a private house, after six months' training in carpentry, is now employed elsewhere, as the Mission buildings supervisor, on a salary of Rs. 30 per month. Several have gone to town, where they easily earn Re. 1-8 daily. A few serve apprenticeship with contractors and earn a decent living. There is now a young married man who has left railway employment to learn carpentry. Recently the Brahmin stationmaster of the place asked for permission to learn carpentry along with the 'outcaste' boys.

(*c*) *Others*. Several have gone out as servants in private houses and as gardeners. Some have found employment as teachers, and the few who were sent up for higher

education have come back to help in the work of training others for their life-work.

The girls have, so far, only met the need of 'educated' wives for the teachers. One girl is undergoing training as a nurse, and another is taking Normal training. Girls who are married to ordinary villagers show, by their dexterity and skill, that the boarding school life has not in any way unfitted them for ordinary village life. A girl from the Dornakal Training School has no excuse to plead ignorance of ordinary household affairs. House work she knows well; field work she delights in. She appreciates rest from hard labour, but she makes use of her leisure in making useful garments for herself or her ignorant neighbours, or in teaching them songs she learnt in school, which are really versions of Biblical stories set in an attractive form easy to memorise. She keeps herself and her humble dwelling clean, for was she not taught the importance of cleanliness and given a short course on hygiene and child welfare before she left school?

It is hoped all these are carrying out the school motto, 'Whatsoever thy hand findeth to do, do it with all thy might,' in the particular spheres of their work.

Some of the weavers who are in school now have sums varying from Rs. 70 to Rs. 30 or Rs. 20 to their credit in their savings account. One of them has redeemed his family property through his savings.

All these instances show that the attempts made in this school to raise the so-called 'outcastes,' economically, socially and morally, have not been in vain.

MERCY AZARIAH.

# XIII

## VILLAGE SCHOOL SUPERVISION AT VELLORE

### WHY WAS THE WORK STARTED?

IN 1922 village school supervision was organised in the Arcot Assembly, because of several firm convictions. Missionaries and Indians saw that the village schools were an exceedingly important part of the whole Christian programme and that they had enormous possibilities. Our village schools were not clearly realising their potentialities. We saw that the difficulties in the way of securing adequate village education were very great, but that most of them could be overcome by giving the teachers skilled and sympathetic guidance. The main purpose of starting the work was, thus, *to teach the teachers in service how to teach better*.

### HOW IS THE SUPERVISION ORGANISED?

My predecessor and I have had special educational preparation in Teachers' College, New York, to be chief supervisors of village schools. Three or four trained Indians, with long experience and progressive outlook, were called to assist us in visiting the schools. During the supervisors' visits to the village schools they fill out a blank, giving detailed information about the teacher, the school work, and the village life. These blanks offer a mass of valuable information of great help in the improvement of the schools. The main aim, however, has been to help the teachers help themselves in their work. The supervisors enter the schools as friends and guides, not as harsh critics or inspectors. They have no connection whatever with the management of the school, and no voice regarding the salary and allowance of the teacher. *The acceptance of*

*their suggestions depends on persuasion, not on any form of compulsion.* This separation between the supervisory and administrative work has been maintained for five years. On the whole, it has worked well, for the teachers have grown accustomed to look on the supervisors as helpers in their work, not as spies to report on their shortcomings to higher authorities. The supervisors are teachers in the real sense, not taskmasters. Their work is educationally constructive.

## What Do the Supervisors Do on Their Visits?

During their tours to the villages the supervisors serve in various ways. In the school, they watch the teacher's work in order to give him encouragement and advice. By their own teaching, they demonstrate the use of better methods and equipment. At night they speak to the villagers about their school and the regular attendance of the children. Sometimes they speak to the children's Christian Endeavour society or to the women's meeting. They help to promote various useful cottage industries in the school and home, and to secure a good garden. If a special problem is to be solved, they call a council of the Christian elders to deal with it. *Nothing in the life of the village is beyond their sphere of service.* We try to have each village visited three or four days a year, but this is not always possible, because each man has forty to sixty schools to visit. This is far too many, but funds do not now permit our having more supervisors.

## How are Teachers' Meetings Used?

Progressive ideas can be spread not only by the visit of the supervisor to the schools, but also by various kinds of teachers' meetings. At such times the supervisor can reach more teachers than if he saw teachers only one or two at a time. *The stimulus of other minds at a meeting is also a very valuable asset.* Where several schools are located within a few miles of each other, the supervisor often calls the teachers together for a day, in order to discuss and observe better education methods and equip-

ment. Most of our pastorates have monthly meetings for all their teachers, either for pay or in connection with the Teachers' Christian Endeavour Union. These times can be made of real spiritual and educational value. The supervisor is on hand at such occasions to give teaching demonstrations and lead the discussion about the school work. About once in three months, all the teachers of the circle (two or three pastorates) have regular meetings, at which about two hours is usually devoted to considering the advancement of education.

Last year, we utilised one of these meetings in each circle for an exhibition of a wide variety of objects from village schools. Much labour and ingenuity, both on the part of teachers and pupils, went into producing the articles that were brought. In awarding the prizes, stress was laid on the educational value of the exhibits and their being made from village materials by the children as far as possible. Some of the most valuable features were the examples of the handicrafts carried on by the pupils under the guidance of the teachers. These exhibitions have been of great value in enabling the teachers to see with their own eyes how much excellent work can be done with the simplest kind of materials.

## What More Intensive Training Do the Teachers Have during Service?

Once a year we bring together many of the village teachers in order that they may receive more thorough help for two or three weeks. We have held such institutes in connection with the Union Mission Teachers' Training School at Vellore. They have been conducted by members of the supervisory and training school staffs, with the added stimulation of some outside speakers. *The centre of all the work is the demonstration of better methods of teaching*, lasting about an hour and a half daily. All talks and discussions about psychology and special methods are closely linked with the demonstrations. We have arranged to have this teaching just as like actual village conditions as possible. The pupils come from the villages. The

leader, by being in charge of two classes at the same time, shows ways of doing this with educational profit. Reading, arithmetic and cottage industries are taught, but other subjects have not been neglected. We have taught the best methods which the teachers seem able to learn and apply in their own schools. During the time the teachers are together they also pick up much broadening information by means of excursions.

The institutes have been of the greatest value to our village education. Through them the teachers have begun to think new ideas and use better methods. Much of the inspiration received has been of abiding force.

## What Helps to Teachers are Given?

Three years ago, many teachers, pastors, missionaries and Government inspectors requested us to prepare a short syllabus adapted to village schools. Moreover, many teachers were confused as to how to go about their work. Accordingly, many of my monthly meetings with the other supervisors were devoted to the difficult problems connected with preparing such a syllabus. We tried to secure a scheme that would be simple and practical enough to use in the better schools. The syllabus gives a larger topic for the year's work in each standard and a smaller topic for each month. All of the work is correlated in general with the yearly topic and specifically with the monthly topic. In some schools the topic is accepted by the children as their purpose and thus becomes a real project, but this has not been done in very many schools. Even where there is no project attitude, the more interesting subjects help to give meaning to the less interesting ones. We have tried to present the material in such a way that the teachers will be helped also as to the best methods to use.

Let me give an example. The main topic for the first standard is keeping the village house clean. Under that the topics for the various months are: keeping the house and its surroundings clean, eating vegetables and fruits, preparing food, providing ventilation, securing good water, preventing diseases, decorating the house, providing light

for the house, raising poultry, keeping clothes clean. The order has been determined by the connection with the reading lessons. Because of the dirty and backward condition in most of our villages, we have purposely emphasised clean and healthy living. The various school subjects for each month are arranged in three groups: the first, which is Rural Arts and Sciences, includes story and conversation, action song and dramatisation, hygiene, nature lesson, gardening, drawing, handwork and collecting for the museum. The second group, Language Ability, covers reading and writing. Arithmetical Ability is the third group. A scheme of Bible lessons, drawn up by others, has been followed in the schools.

The main topic or project for the second standard is making a model village house. The topic for each month and the stories and dramatisation are the same as for the first standard. The same kind of grouping is done in the case of the third and fourth standards. We have made this arrangement because in our village schools we rarely have a separate teacher for each standard, and because two standards can be well combined for such work as story and dramatisation. This also makes the syllabus more suitable to the capacity of the ordinary teacher.

We spent many hours in planning and making the first draft of the syllabus. This was shown to the teachers and various educational authorities. In the light of their suggestions, we completely revised it and distributed the printed copies to all our village schools. A year's experience with it has shown the desirability of many changes, which we are now incorporating in a new revision. We have, throughout, tried to make the syllabus rather a flexible guide for the teachers than an iron-bound system to be followed in every detail.

## What Other Printed Matter is Being Issued to the Teachers?

As soon as the syllabus was sent out, demands for more detailed guidance in the teaching of stories, songs, dramas and other activities poured in. Helps of this kind were

first published in the monthly newspaper of the Arcot Assembly. In response to further requests, we are now engaged in putting these notes into book form, together with helps in the teaching of all the subjects. This *Village Teachers' Handbook*, like the syllabus, has so far been printed only in Tamil.

A time-table for two daily sessions, from 6 to 8 a.m. and 6 to 8 p.m., has also been issued in Tamil, Telugu and English. This is adapted to the teaching of our syllabus by two teachers to four classes. Sometimes we have only a single teacher for four standards. Though this is an admittedly bad situation, the teacher needs special assistance. Accordingly, we are now printing a time-table suited to his arduous work.

Last year we issued suggestions for a Christmas play and Christmas projects, which were much appreciated. We plan to send out the same material this year, printed on red and green paper. At other times we have distributed six-inch cardboard rulers to help with the space work in the schools. From special funds, Bibles and small lyric books have been given to most of the literate adults, in order to encourage the frequent use of their ability. We have started libraries for every fifty teachers. Whenever they come for their pay, they can exchange their old books or pamphlets for new ones. We expect to start libraries for every pastorate, so that about every fifteen teachers will have books for their special use. We also hope to give to every teacher a book a year, on such subjects as nature study, hygiene and civics. We shall then make sure that all of them read them by an examination or by prizes for reports on the books.

## How is Better Equipment Being Secured?

Our village schools have scarcely the barest minimum of equipment, usually only a blackboard, table, chair, lamp, and a few registers, books and pictures. Sometimes they have not even all these. Starvation for lack of funds is writ large on the bare mud walls. We seek to have much of the school equipment made in the village by the

teachers, or even by the children. Even though most of the material that has to be bought is cheap, the total expense for supplying over two hundred village schools is very large. To raise a fund for this purpose most of the missionary and Indian workers in the Arcot Assembly have subscribed one day's income. This self-sacrifice will bear rich fruit. Together with special gifts and Government grants, we shall have enough for a start toward securing some satisfactory equipment. We have carefully worked out a list of what is most necessary in order to better the instructions.

## What is Being Done Toward Central Schools?

The single-teacher school usually gives a small education return for a large expenditure. The Arcot Assembly has, accordingly, adopted the policy of *combining such weak schools into strong schools*, wherever possible. Some people have feared that children will not walk from their village to another village, even when it is nearby. But they have proved wrong by actual experience in half a dozen of our villages, where Christian and Adidravida children walk at least a mile to a good school in an adjoining village. The parents and children know when a school is doing valuable work. We have three or four central schools, in which much better instruction is being given and more classes conducted than in the ordinary school. Gardening and pre-vocational work of various kinds are also being emphasised. All the present buildings except one are unsatisfactory, from the point of view of size and structure. The single exception is in the case of a school where the experiment of a small boarding department is being tried with success. Even there the two sheds are cheap, though they are large and airy. We have plans and money in hand for erecting several good central school buildings, and we plan to do so in the near future.

Even more important than buildings is the *whole-hearted co-operation and support of the villagers themselves.* A central school (or a single-teacher school, for that matter) cannot fully succeed unless the people feel that the school is their very own and unless they have a strong purpose to

see that it flourishes. To secure popular backing, the supervisors have frequently called together councils representing the different villages, and discussed with them how the difficulties can be overcome. Such social co-operation is one of the most important habits that village schools have to teach both to adults and children.

## What are Some of the Effects on Village Life?

The supervisory work has helped to improve the lives of the people. The children in a few of our schools have been organised with various committees in order to serve their village. They see that their mates come on time to school, and that they are clean. They have collected a few coppers from their people and purchased a mirror and combs, and pots for drinking water and washing water. These are placed in the school, and it is a delight to see the lads and lasses standing in line soon after sunrise for their turn to use them. They wash their own clothes regularly every week. In these ways they show their parents a much-needed example of neatness and cleanliness. On Saturdays the children clean the village street and on Sunday mornings they form a procession of joyful song to bring people to the church service. During the week the older children conduct services of song and prayer in the homes in different parts of the hamlet. They also have their own Christian Endeavour meetings. Where there are school gardens, they teach lessons to the parents. Around the school garden in one village is a flower border divided into little plots, each one of which is proudly tended by an individual child. These developments were made possible because one of the supervisors worked in co-operation with the usual village teachers, and inspired those teachers with unusual ideas. Teachers from the whole pastorate are brought to these schools that are organised socially, in order to catch the spirit and methods of what is being done. We work to spread progress to all our schools. *The social results are an essential test of the success of village supervision.*

MASON OLCOTT.

# XIV

# RECLAIMING CRIMINALS THROUGH ADULT EDUCATION

## KURAVA SETTLEMENT FOR CRIMINAL TRIBES, LONDON MISSION, ATUR, SALEM DISTRICT

### I. The Appeal of the Criminal Tribes

The sun was blazing at 12 noon on a summer day in 1922. The teacher and I were out preaching in a few villages in the morning. We came and sat down by a clear, sparkling well, under the shade of some young well-grown cocoanut trees in a grove, and begged the owner of the garden for some tender cocoanuts. The man didn't answer, but his wife, who was feeding the fowls, answered with simple woman-like hospitality, and ordered her son, about twelve years old, to climb up a tree and bring down some cocoanuts. We enjoyed the delightfully cool cocoanut water. We stretched ourselves on the grass and were chatting. In came a group of men, with hair grown over all their heads, with weird, fearful looks. Their very looks betrayed them.

'I remember to have seen some of you a little while ago in that village. Where are you all going now?'

'Nowhere, *swami*' (sir), 'we came in search of you and to see you.'

'You have not come, I suppose, to steal my handbills, Bible portions, and my *saman* box? The books will be of some use to you, if you know how to read. But there is little provision left in the other.'

'What a sin! We won't steal from you. But we want your help. These villagers tie us to pillar-posts and thrash us almost every week; the police are always on our heels; the jail at Salem seems to be our home. Is there no way out for us, *swami*? This man' (pointing to one of their

number) 'told us that you would probably show us a way out of all these beatings, whippings, kicks, shame, tears and jail.'

Says another of the group, 'Even this morning this young fellow was beaten and thrashed by the headman of that village, and you can see the print and marks on his arms and shoulders. They say that this chap stole a goat last night. All a downright lie! He never left home last night. You must help us, *swami*.'

'I can't do much for you. It is a difficult matter to find out the truth. But much depends upon yourselves, and the attitude you will take, and the temper and spirit you will show.'

'What do you want us to do? We will do all that you will ask us to do.'

'Wait and listen,' I said. Then I read to them that portion read by our Master and Lord on that memorable day in the synagogue at Nazareth.

Then I ended by saying, 'This may be fulfilled in your case too, if you have ears to hear, hearts to feel, and wills to obey.'

You could feel the tense pause. Then a thrill went through the group.

'That's what we all want; yes, that. Free us, free us, *swami*,' shouted all of them.

'These have not counted the cost. Maybe, man's extremity is God's opportunity'—so I thought to myself.

A small point of contact had been established and a problem was set before me. Life is a problem, not a riddle. It set me thinking. It set me praying, for weeks and months.

It was rumoured, towards the close of 1922, that the C.T. (Criminal Tribes) Act was going to be put into operation against these people. By this Act all the adult male members of the tribe would be required to leave their wives, children and homes, every night, and go some three or four miles to some specified patrol or sleeping centres, there to be watched by a policeman or two. They could not even leave their villages by day to see their relations without obtaining a passport. Surely this is inhuman and

appeared to me to be idiotic. This must somehow be stopped.

The day of doom arrived. A certain day in February, 1923, was fixed, when all the Kurava men, women and children would be registered under the Act. There was wailing and weeping in most villages where these people lived. There was no one to console them.

The day was approaching. The men came flocking to me. They showed some signs of change. Something had got to be done at once. The situation demanded a quick, risky decision.

So in the evening previous to the day fixed for registration under the Act, I asked these people (i.e. those known to me) to leave their homes and villages, and come away to a central place, called Kalyanagiri (the hill of peace and joy), and put up rude huts and live there as if in a settlement. Twenty-one families responded to the call, and by the following morning there was a colony of twenty queer, cocoanut-leaved, low, thatched huts, forming a street, with children playing and quarrelling, women all busy carrying water pots on their heads, with goats and cows tied here and there, and all these on a stranger's land, much to the disgust of the owner and the wonder and curses of passers-by; and there was their captain, with his lieutenant—a teacher—all busy, and keeping everybody active.

By two o'clock that day (22nd February, 1923), all these people, and several hundreds besides, were registered by the Deputy Magistrate, under the C.T. Act, and thumb impressions of everybody taken. Then the order went forth from the magistrate and the police, declaring, 'From tonight all of you adult men, over 14 years of age, must go to the police station to sleep, and this has got to be done every night.' Imagine the crying, the weeping of the women, children and men. It was a ghastly sight. I pleaded with the police and the magistrate that my teachers could better take care of them in the settlement, but my pleading was all in vain. 'It is Government order and it must be obeyed,' was the cold and prompt reply. It was a stupid order, with no human feeling about it.

However, I took the people aside and consoled and com-

forted them by saying, 'You need not go to the police station to sleep. Stay where you are in the settlement until you hear from me to the contrary.' That cheered them a bit. I went and slept that night in the settlement. Early next morning I was on my cycle to go and see the Collector of the District. He was camping in a village 20 miles way. He was a Brahmin. He received me kindly and asked me what had brought me to him. I told the story. But he said that it was a Government order and must be obeyed. I explained the circumstances, and told him that my teacher and myself could do more for the Kurava than either the police or even the Government, for I told him that we took a human interest in the affair. He would not yield to my entreaties. Eventually I told him that I might be prosecuted, but not the Kuravas, for disobedience of orders. I then described to him the scheme I had in mind for the reclamation of these people, and, having understood my motive, he said that he would arrange to put matters right. By the evening of the same day he issued orders and did put matters right. By this arrangement, the Kuravas were permitted to sleep in the settlement itself while a police constable was sent each night to patrol.

## II. The Problem of the Criminal Tribes

Such is the beginning of the story at Kalyanagiri Settlement. Then laws and regulations for governing the settlement were laid down. They are:

1. Education compulsory.

(*a*) All children between the ages of 5 and 12 must attend the day school.

(*b*) All adult male members between the ages of 14 and 45 must attend the night school.

2. No man with two wives would be permitted to stay in the settlement.

3. Drink is prohibited.

To understand aright what is involved in these simple statements, let me give you some idea of the magnitude of the task undertaken:

*Number of Kuravas in Atur Taluk*

| | | |
|---|---|---|
| (*a*) Atur East .. .. | 433 | = 887 |
| (*b*) Atur West .. .. | 454 | |

The total number of Kuravas in Salem District is, roughly, 11,500.

*General Characteristics of the Kuravas*

1. Every adult male member is usually a watchman for some village or other. He is the victim of a caste system. Blackmailing is common.
2. A good many are professional thieves or dacoits.
3. A fair number are goat and sheep lifters.
4. By nature, very lazy.
5. Immorality may be said to be general; result is torture of women and debasing of men. Marriage tie very loose.
6. Drinking common.
7. The presence of large numbers of these, without control or education—in any one place—means that it has become, or is likely to become, a criminal university.
8. Everyone is a good lawyer—'a B.A., B.L.'!

*Attempts at Tackling the Problem*

Facts to be faced:

1. The Kurava is condemned to be a Kurava, and his descendants after him. Now this becomes a crime against humanity.
2. The general attitude of the Hindus, and even of large sections of Christians, towards this gigantic problem is one of indifference.
3. No society can live alongside another society more degraded than itself without a definite lowering of its moral tone and pulse. Vice is inter-caste, inter-racial, and international too.
4. No disciple of Christ, no lover of his fellows, can look forward to the definite segregation of any class or community.
5. The Kurava must be made a *producer*. Then only will he be of use to others; what is more important, to himself and to his family.

6. Any work or industry started for them must be natural to the country, and suited to the genius of the people and to the locality.

## III. Settlements (One of the Ways of Solving the Problem)

1. *Objective*

Tireless efforts towards the discovery of a curative and regenerative process for the Kurava, for I am convinced that even in the heart of the worst criminal there is a treasure to be found.

The human heart is the key to history. If you want to lighten and uplift the latter, you can do it only by changing the former.

2. *Location: to be Rural—Why?*

(*a*) Industrial settlements to be ruled out for Salem District. No big industries here.

(*b*) Even if there were, city temptations would be great.

(*c*) Most of the Kuravas live in villages. India is a land of villages and pre-eminently an agricultural country.

(*d*) Our business is to make the Kurava into a decent man and a responsible citizen, and settle him on the land.

3. *Size of the Settlements*

To be small (with about 100 to 150 people in each).

*A. Reasons against having big settlements*

(*a*) Too unwieldy and difficult to manage.

(*b*) Large settlements would give rise to concerted quarrels and clannish outbreaks on a large scale. This would require the presence of one high-salaried man on the spot with that—namely, settling quarrels—as his only job. What the settlements need is not so much a 'judge' or a 'police officer' as an apostle.

(*c*) In famine times large settlements would be unmanageable.

(*d*) Large settlements would be like open-air jails. This would inevitably introduce the penal character of discipline,

with its military form and mechanical rigidity. It has been truly said that prison makes the good prisoner rather than the good citizen.

*B. Reasons for having small compact settlements*

(*a*) Redemption of the environment is the indispensable condition of the redemption of the individual. Environment may be bettered, but environment without consciousness of freedom and responsibility will not long have influence over a man of depraved heredity. In small settlements such freedom and responsibility can be secured.

(*b*) More individual and personal attention could be given in small settlements. The wider the circle, the smaller the influence; the smaller the circle, the greater and deeper the influence.

(*c*) Much intensive work could be done. Hence thoroughness in work is possible.

(*d*) Adult education could be more effectively carried out.

(*e*) Less of police control and more of personal contact and force. This is to be welcomed.

(*f*) More lands would be obtained from the Government in the different rural parts, whereon to settle these people as agriculturists.

4. *Number of Settlements*

We started with one in 1923. Now there are three—all being voluntary settlements — situated in or near places where lands could be got for cultivation purposes.

5. *Staff and Finance*

Each settlement has a teacher residing on the spot. The Mission spends a little money, but a major portion of the teacher's pay is found from other sources. Finance is needed, and badly too, for developments and experiments.

*Functions of the Teacher*

(*a*) Teaching in day and night schools.

(*b*) Giving baths to school children—often much to the disgust of the pupils and the anxiety of the parents.

(*c*) Settlement health and sanitary officer—rather a nasty job.

(*d*) Social reformer.

(*e*) Priest, law-giver and judge.

(*f*) On police patrol duty each night, at 11 p.m., 1 a.m. and 2 a.m.—very unearthly hours.

(*g*) Store-keeper and banker—that is, keeping the grain and the money earned by cooly work by the people, against debt or an evil day.

The catalogue is enough. But where are the teachers? The best of our Christian young men seek soft places, easy jobs and city centres. Where are the Great-hearts to do these 'dirty jobs'?

### 6. *Education in the Settlement*

Now education is compulsory for all in the settlement. It is the crucial and fundamental factor—we go on the principle that all education must be religious, and all religion must be educational and educative.

### A. *Day Schools for Boys and Girls*

Reading, writing, arithmetic, songs and some local geography are taught. Gardening is attempted. It is proposed to introduce basket-making, mat-making, and agriculture for boys and girls, when money can be found. Some adults have been taught basket-making and village carpentry.

### B. *Adult School at Nights*

Education takes the following form:

(*a*) General instruction in the three R's, with special emphasis on reading and understanding ordinary Tamil books and the Bible.

(*b*) Cultural instruction for widening mental outlook. This consists of:

1. Talks on the people of other lands, their customs, habits, ways of life.

2. Story-telling, village folk-lore and legends.
3. Teaching them to enact village dramas—if possible, classical dramas—which have educational value.
4. Talks on civics—beginning from village administration and leading on to taluk, district, provincial and central governments; the British Empire and India's place in it; the League of Nations. In all this emphasis is placed on right conduct in the individual first, then right relationship with others.
5. Talks on the great men and women of other lands and India.
6. Health instruction—especially personal hygiene, home hygiene, and street hygiene.
7. Talks on co-operation in all its forms.
8. Talks on the great lines of communication.

*C. Religious Education.*

If religion is life, then no demarcation line could be drawn, or need be drawn, between what is termed 'secular' and what is called 'religious.' But we do emphasise Bible teaching. This, we are convinced, is *vital*.

(*a*) No catechism is used or taught.

(*b*) Stories are told.

(*c*) Teaching the story of Jesus Christ and the 'Hitopedesa' (i.e. the Sermon on the Mount).

* * * * *

Each night, at Kalyanagiri especially, all the adults—men and women—assemble in the school for half an hour after food. The teacher reads aloud one verse or two from the Sermon on the Mount. Then everyone repeats it aloud, until it is learnt by heart by everyone.

Then, by a series of questions, the teacher tries to draw out the meaning of the verse from the men and the women. Sometimes apt illustrations are given. Concrete illustrations are taken from their daily life. Often it sets them thinking. That itself is a great thing—to set men and women thinking. At the close of the half-hour some one of the men—but not the teacher—will pray in

crude, broken, simple words. Then the women will go home to their huts, the men staying on for the night school.

The work is very hard and progress painfully slow. But it is worth doing. We need dynamite to blast and to explode the strongly inherited and deep-rooted habits and character of these people. Nothing but dynamite can bring about a change—yes, nothing but the dynamite of the Resurrection. That power can do above all that we ask or think. That power is available. Thanks be unto God.

Settlements are only preliminary to something bigger and better. Our hope is centred in the young Kurava boys and girls. The idea is to start a central Kurava Home at Atur, where a few of the picked youths could be brought from the various settlements and other villages and put in a healthy environment, where they would be given a little more education coupled with some practical vocational training. There is at present no way open for this. It is a question of finance. But the work is His who shed His blood even for these people. To us the way is dark. But He is the Light of the World, and the light is life too.

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